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CALVINIST CONTACT
34TH YEAR OF PUBLICATION, NO. 1638 MARCH 31, 1978

Honor your father and mother is theme of CRC-TV program

"Mercy killing" is among the subjects which will be discussed on a current CRC-TV series entitled Honor your father and your mother, which was scheduled to be shown in several Canadian cities during the month of April.

The program examines current attitudes toward aging and caring for the elderly, and it presents interviews taken at institutions in Illinois, Michigan and Montana.

Dr. Joel Nederhood and Rev. Jerry Vreeman, broadcast ministers of The Back to God Hour, appear on the program. It will be shown in Southwestern B.C. on March 29, Toronto area on April 1, Montreal and Winnipeg areas on April 2 and St. John's Newfoundland on April 7.

It is the first of a series of four programs. Other subjects include abortion, Christian education and the family. In most areas the programs will be shown a week apart throughout April.

In the photo, Malcolm Muggeridge, seated at the left, former editor of the British humor magazine Punch, fields a question on Christian family life from CRC-TV's Jerry Vreeman.

focus

United Church looks at marriage

TORONTO (CPP)—With governments of at least three provinces reconsidering their responsibility in performing weddings and marriage counselling, the United Church is taking another look at its own regulations.

And as presbyteries begin work on the wedding and marriage preparation guidelines requested by General Council, they'll be trying to answer questions that have long troubled local clergies.

Each presbytery will have to decide who should be performing weddings; what is and what isn't an appropriate setting for a wedding; how long the waiting period should be; what kind of marriage preparation should be provided; whether it should be compulsory; what steps should be followed with interfaith weddings, and so on.

Dream brings homes

ST. JOHN'S, NFLD. (CCP)—Ten families who need homes will be able to buy them because deaconess Stella Burry had a dream. Dr. Burry, who was 80 last August, was concerned that many hardworking people never can afford a home of their own. So she organized the St. John's Interfaith Housing Association, which developed the low-cost townhouses in an urban renewal section of St. John's. The city council provided the low-cost serviced land, and the Central Mortgage and Housing Corporation and Newfoundland and Labrador Housing Authority helped with financing.

Canadian Council President is TV Guest

TORONTO (CCP)—"Tough minded, an independent thinker"... CBC television producer, Peter Reynolds describes Rev. Lois Wilson, President of the Canadian Council of Churches.

Using Mrs. Wilson as catalyst, Reynolds is producing one program in an eight-week current affairs series on Canada's constitutional crisis.

Called "Seeing For Ourselves," the series started January 11 and shows individual Canadians tackling particular aspects of the confederation debate. Mrs. Wilson's program in the series tries to make some sense of the million and one proposals put forward as options for Canada.

Peter Reynolds said in selecting Mrs. Wilson for the program he was looking for somebody "who could step back and take a hard look at where we stand as a country — our failings and achievements." Interviewed before the start of filming for CBC-TV, Mrs. Wilson said Canadians need to listen carefully to each other to define the issues and the options.

"I hope Quebec doesn't separate but if they do, we have to come to terms with it. I'm not prepared to impose English-Canada's solutions on Quebec at any cost," she said. The half-hour program featuring Mrs. Wilson will be telecast on the national CBC-TV network, February 15 at 10 p.m.

Amish win compromise

WATERLOO, ONT. (CCP)—Premier William Davis of Ontario announced a compromise offer to Amish and Old Order Mennonite farmers who had been seeking exemption from a marketing board decision that would have forced them to install electricity in their barns or go out of the dairy business.

The compromise offer, communicated personally by Davis to Ian Hunter, London lawyer acting on behalf of Mennonite Central Committee and the groups seeking exemption, still requires a switch from can to bulk shipment but eliminates the necessity of installing electrical power.

Farmers will be allowed to use any type of power (stationary diesel engines for example) to run bulk coolers. And they will be assured — in perpetuity — that no Sunday pickup of milk will be required for those objecting to it. Davis told Hunter it was "the fairest compromise we can make." He said it was a take it or leave it offer, since a total exemption was "politically impossible." Davis declared himself personally in sympathy with the Old Order and Amish in this case.

Twenty Canadians graduate from Dordt

SIOUX CENTER, Iowa —"What on Earth Are We Doing?" That is what Dr. Edwin H. Palmer of Wayne, N.J., will ask about 170 graduating seniors — including about 20 Canadians at the May 12 commencement at Dordt College.

Palmer is executive secretary of the New International Version, a major Bible translation effort involving over 100 scholars from across the English-speaking world. The project should be completed by the end of 1978.

The Rev. Palmer pastored three Michigan churches — in Grand Rapids from 1964-1968, Ann Arbor from 1957-60 and Spring Lake from 1953-57. In addition, served as instructor of systematic theology at Westminster Theological Seminary from 1960-64.

He graduated from Harvard College and Westminster Theological Seminary. He received his Th.D. from the Free University in Amsterdam and an honorary D.D. from Houghton College in New York.

The theologian spoke on the Word of God during Dordt's Spiritual Emphasis Week at Dordt in October, 1975.

Dr. Douglas Ribbens, vice president for academic affairs, will present the candidates for degrees. Prof. Nick Van Til will again be academic marshall. The Concert Choir will sing during the program.

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Next Week

Home for the Retarded will open.

ViewPoint

Laughter is good medicine

We all have to get out now and then to let off a bit of steam or to engage in some good knee-slapping fun. It's the pressure valve of life. One of those opportunities arose recently on the eve of St. Patrick's Day, a day commemorating the patron saint of Ireland.

We expected entertainment when we went to visit Jury's Irish Cabaret recently, and we got it. It was an evening of humor, dancing (yes) and humor in a style known only to the Irish. The troupe of 40 persons or so visited a local concert hall from the blood-splattered country of Ireland.

You could sit back in those plush, cushioned seats for a solid two hours of folk songs, and entertainment by one of that country's leading comedians. Much of his humor of course, dealt with protestants and catholics since that topic fills the minds of the Irish as much as unemployment and coal fill the minds of North Americans.

It was a great evening of relaxation. It made me think that we could do with more humor in our circles. We are generally serious people and we seldom get the chance to crack a smile or a joke, unless it is at some family party.

A few days after our exposure to Irish custom and folklore, we were in for a different brand of humor. Wit was sharp and jokes were wholesome. It came out at, of all places, a seminar on Congregational Evangelism Training.

It's serious business, this evangelism. Some 120 people were taught the basics of the CET program so that they could take it back to their congregations to spark further enthusiasm.

There were a few ministers there, perhaps nine or ten. And whenever you get those men of the cloth together you get a guaranteed concert of humor. It happens when they come together at Inter Nos, that exclusive club of ministers and their wives (usually) which meets during the year for fellowship. It also happens at meetings of classis or synod.

We have some pretty funny fellows up there on the pulpit on Sundays! "If only my congregation knew," one such minister confided. It is good, clean fun. They like to rib each other a bit, tell jokes about each other, and have a good laugh.

And when you sit in a staid, often boring meeting somewhere, those little remarks bring a spark of delight to the atmosphere.

Ministers are both serious (because of their profession, I presume) but also very funny (because of their profession, I presume). The ministers face many pressures which tend to weigh heavy on their minds at times. They are under the stress and strain of counselling, broken marriages, lost sheep. They also need to get away from that for a while. Demands of the ministry in this day and age are pretty tough. That is why they need a good vacation and they need occasional weekends off. And that is why they need moments of laughter and lighthearted fun.

As Reader's Digest has pronounced for years, Laughter is the best medicine. It is that great pressure valve which releases mental tensions. That is why congregations too, need to "let loose" for an evening by putting on a bazaar or a fun evening or talent night. Laughter avoids much stress and it gives you a new outlook on life.

A smile speaks volumes to a person across the room. Laughter warms the heart and is good for the spirit. Try it today.

Keith Knight

by Keith Knight

NewsViews

French election brings a sigh of relief

PARIS—The western world breathed a bit easier following results of the recent general elections in France after the centre-right coalition remained in power.

Two years of internal struggle and political in-fighting resulted in a campaign that proved the communists and other leftist groups to be ineffective. The Gaulist Rally for the Republic maintained its position as the biggest party in the French Assembly with 145 seats.

It was followed closely by the Union for French Democracy, an alliance of centre parties which backs the moderate policies of President Valery Giscard d'Estaing, which won 137 seats. Other pro-Government groups returned six deputies for a total in the coalition of 288 seats.

This compared with 199 seats held by the leftists. The biggest opposition group was the Socialist Party with 102 seats, followed by the Communists with 86. The left-wing Radicals had 10 and there was one extreme leftist.

The governing parties had a majority of 110 in the outgoing assembly, compared with the majority of 89 seats now.

The Opposition group of socialists, communists and left-wing radicals were divided last fall when it came to drawing up details of their common program for government, with the Communists demanding far more extensive reforms than their partners. The left had only managed to draw up a suitable program for the people just a few days before the election — and by then it was too late.

The anti-Communist vote was a major victory, not only for the government or for the country as a whole, but for the entire Western world. Communist take-over in Italy would have been easy if the French Communist party had made great gains in the French election. The Communists had been waiting in Italy for several months, afraid to become too aggressive just in case the Giscard government was re-instated in France.

France is a politically torn nation but it nevertheless serves as a strong tower in western Europe where the communist threat is felt so strongly. Communist parties in several central Europe countries had been eying the French election with a great deal of anticipation, hoping that their part would form the next government.

A communist government in France would have spelt disaster for the country, particularly in its dealings with major Western powers. U.S. President Jimmy Carter breathed a sigh of relief when he heard the election results.

France's Premier Raymond Barre hailed the result as a victory for common sense. "It is the third time that this country has rejected the left's common program and the entry of the Communists into the government — which would have meant economic and political adventurism."

Mr. Barre added: "This is a success above all for France itself. The horizon is clearing for our country.

A record 85 per cent of the electorate came out to vote after a campaign which dominated the French political scene for two years. It points out that when the people are given a choice of government, they vote against the socialist-communist combination.

Growth in the Lord

by Dr. Jack Fennema

Two dimensions of lordship

There is only one Lord, and that is Jesus Christ. But there are two primary dimensions of His lordship — personal lordship and cosmic lordship. Jesus is Lord over one's conduct, over one's moral actions. Jesus is also Lord over the universe, over all culture, over all vocations.

Traditionally, Christians from a more fundamental evangelical background tend to focus heavily on the lordship of Christ over one's person, whereas Christians from a reformed background tend to focus more on the lordship of Christ over creation. This could be called cosmic lordship. Both are absolutely correct, because Jesus is Lord and King over all creatures and over all of creation. Both dimensions must be acknowledged for one to have a balanced and complete view.

But this difference in emphasis by the various parts of the Body of Christ can cause certain difficulties when establishing a Christian school, because one group may desire an emphasis on such things as discipline and dress codes, while the other group may be concerned over providing a curriculum which acknowledges the centrality and sovereignty of God. The solution to this dilemma should be obvious — both personal and cosmic lordship are to be clear and central themes within the Christian school. Both the environment and the curriculum of the Christian school are to be Christ-centred and Christ-honouring. It is not an "either-or" proposition!

But how do those of us who come from a reformed viewpoint help other Christians see the central place the cosmic lordship of Jesus Christ holds within the Christian school? That is a difficult question, one with no simple answer. But a starting point is to create the kind of atmosphere within the Christian school with which fundamental evangelicals can identify. This most certainly would include a banning of smoking on campus by all persons atall times. Once they see that there is a sensitivity to where they are coming from, they will tend to be more open to listen to the more complex side of Christian education.

There are several truths which most Christians accept but often have not done much thinking about. It is important that we encourage our brothers and sisters in the Lord to begin thinking about these truths and the implications they have for the type of education that their children should be receiving.

1. God is sovereign. This means that He has created everything and that in His divine providence He both directs and protects. Everything that is, every aspect of created reality has a connecting point with God. Nothing is neutral. Nothing is truly secular.
2. Creation has potential and a purpose. It is to be developed by man for God's glory. It is a workshop, a laboratory. It is a vast and complex resource.
3. Man was created by God for a purpose and with a task. All of his thoughts, words, and actions are to bring glory to God. His task is to take that part of creation within which he has been placed at that particular time in history and un-fold, re-form, and develop it into a product which indeed does bring glory to God rather than to man. Each vocation is viewed as a sacred calling. All areas of the culture within which he has been placed are to be viewed within a spiritual, eternal, and God-centred context.

If a person can find agreement with all three statements, the implications should be obvious: What are our purposes and goals as we rear, instruct, and nurture our children? For what are we preparing our children? The answer should be clear. We are to prepare our children for their God-given task, a task which can be carried out through their particular calling, a calling which reflects their particular talents and abilities. God's children and God's creation are to be brought together for God-honouring interaction and development. And where but within a Christian school can this really take place?

LETTERS

Good news from television

Dear Sir:

Good news and bad news. When we listen to the daily news on radio or TV, we must admit that 95% of the news is bad news. Local or world news, it is all the same — the world is full of problems and troubles.

It had started off in the family, right after Adam fell into sin, there it started. All through history bad things were happening and soon bad news was made public, so here we are today.

Bad news on radio and TV, bad news in the newspapers, bad news everywhere. How does this affect us? Could it be that we become unaware of the good news? Praise the Lord there is a lot of good news even today on radio and TV.

There is a TV program sent out from 100 Huntley Street in Toronto daily from 9:30 till 11:00 o'clock in the morning. Nothing else than good news. Yes, the good news of Jesus Christ is going all over the world with such speed as never before.

Radio and TV are instruments in God's hand to reach many homes, which are not reached by the church. Great things are happening as we see a great outpouring of the Holy Spirit today.

These are the days which the Lord has made. Let us rejoice and be glad in them. For the believer, even the bad news turns into good news because God has everything under control.

Wij leven in een bijzondere tijd.

Mr. D. Zwart,
Carrying Place,Ont.

Food shortages?

Dear Sir:

The political information given in Calvinist Contact is very one sided, e.g., an article of February 24 says concerning food shortages: "We are the ones creating the shortage. We who are only one third of the world population use two-thirds of the food."

So, reader of Calvinist Contact, you eat far too much, and your greediness, every day, keeps two other people of the world hungry.

This is a very near-sighted statement. Not the efficient farmer of the Western world is the cause of possible food shortages. But, first of all, if there are real food shortages the main cause is from the result of Marxism and communism. In former days the Ukraine and Romania were the granaries of Europe. If today these places would be worked as efficiently as in the Western world and America, then there could be again export of grain instead of import. The system of Marx doesn't work!

At the same time the uneconomical Buddistic paganism in India must be included.

Now Russia, China, and India are the three largest nations of the world. They contain far more than half of the world's population, outside the Western world.

But there is not much hope for improvement. Marxism is spreading very fast today. And concerning paganism Rev. Kroeze wrote, that much hunger in the world will stay as long as these people are under the power of their heathen beliefs. (Wachter 2/21/78).

Nevertheless, the world can still produce more then enough food. Rev. Buursma, in a Banner article said, that the U.N. food experts had stated that the world's supply of food was on an all time high. Prof. Linneman, V.U. Amsterdam, says the world could produce 30 times as much as today.

The institute for Weltwissenshaft, Germany, says there is no danger for food shortage in the future. Prof. Roger Renelle, Toronto, states despite prophecies of doom the world could feed 40 billion. Calvinist Contact in 1975 stated the world's overproduction was threatening Canada's export. Shortages? The main cause of shortages is the corruption in governments of the underdeveloped nations.

But from where come then all these alarming rumours about food shortages and shortages of minerals, oil, etc, in the future? In the Wachter (6/3/75) Dr. L. Praamsma points to the so called "Club of Rome". This is an international group of humanistic people who continuously prophecy the end of the world's supply of food and minerals, etc.

The true reason for these pessimistic prophecies is to prepare the world for another insight — another life style. Their final goal is that the world needs world government and ultimately world dictatorship. And under this is hidden the age old enmity against the Church of Christ. About this we read already in Revelation 13.

These prophets of doom are contradicted in a booklet, *Handbook on Population* by R. Sassone, Santa Anna, California.

One example out of this booklet by Sassone says: (p. 39). The standard used for what is needed for our daily food is totally wrong. If this standard were true the Japanese people would be starving. But the Japanese are a healthy people. And most of the population of China would be dead by now." This booklet also contradicts the wrong statements of the article in Calvinist Contact about politics (Feb. 24).

P.H. vander Werff
Thamesford, Ont.

Outreach for us or for God?

Dear Sir:

How do we see the work of the church? How wide or how limited is our view? The work of the ministers is all cut out: preach and teach among other things. Same with the elders and the deacons. Further we have a number of committees taking care of buildings, evangelism, finances. Large part of the congregation is quite well satisfied if it can attend the church services and hear a good sermon and meet Christian friends. Is that enough?

The last years we have attended home missionary conferences with themes such as: "The church cares," "The church teaches." This year we anticipate: "The church preaches." Yes, the church, not just the minister, the elder, the deacon, the committee. The church preaches. When the church as a whole is involved they will get the kind of sermons they need. Interplay in the preaching.

However more is involved. The King of the Church. In being busy with our projects we sometimes almost lose sight of the King for whom it all is done. We work hard on our projects, we organize things well, and we look onto the purpose, we arrange for the financing. We pray and work. We build the kingdom. We have a social calling and an educational calling and a political calling. The Kingdom.

But what about the King? He is working too. Is He always working on our side? Is He helping us in time? We often wonder. But in the end we see it! Let us have a look at the Talitha Christian Home in Cochrane. The need for such a home was brought before us. We resisted against the project; too big. But the ways and means have been provided so that today the home is in operation. Here was a project of the church as a whole, classis and the whole denomination became involved. The purpose was to provide a home for teenage girls. However the benefit of this home turns out to be much greater than a Christian atmosphere for girls.

Before any one girl was placed in the home, the Lord has used the Home for His purposes. The King has used this project to train the soldiers of his Kingdom. He has used the whole congregation and even beyond. While we were thinking about our project: the Home, the Lord had his project: us. He was working on us.

The last year the Lord has worked real hard on the congregation of Cochrane. We have learned to expect more from our King and Lord, to pray to Him more fervently and maybe more sincerely. We have learned to have patience when things did not happen at our scheduled time, and we found that the Lord's schedule worked much better. The congregation has weathered some storms but the Lord has used them to bring us closer together, to have more patience with each other, to appreciate each other more. And still the same project is being used to teach us more lessons.

The Lord is very jealous. He wants the glory, all the glory. He keeps us short at times so that we turn to Him more often.

February 4th the opening of the Talitha Christian Home took place. And we stood in awe for what the Lord has done. In humility we dedicated the home to the glory of God. We also dedicated it to the help of the needy. It is good for the church to have a project, as long as we realize that the Lord's project is being fulfilled in us. It may be a painful process when the Lord starts chiseling away on the harder than diamond material, but in the long run His image will cone out more clearly.

Pastor Jacob Binnema
Cochrane, Ont.

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smile, you're on T.V.

The CRC-TV television cameras are turning in the direction of the Christian Reformed Church.

In the upcoming programs, you will see:

- a unique Christian school in Canada
- Dr. Joel Nederhood addressing a national anti-abortion rally in Washington, D.C.
- Christian retirement homes in Illinois, Montana and Michigan
- and many leading personalities of the Christian Reformed Church

Watch for telecasts in your area:

South Western B.C.	KVOS-TV, channel 12 (Bellingham) 6:30 p.m., Wednesday ... March 29, April 5, 12, 19
Winnipeg area	CKND-TV,Channel 9, 5:30 p.m., Sunday ... April 2, 9, 16,23
Toronto area	CHCH-TV,Channel 11, 1:30 p.m., Sunday ... April 2, 9, 16, 23
Montreal area	CFCF-TV,Channel 12, 4:00 p.m., Sunday ... April 2, 9, 16, 23
St.John's, Nfld. area	CJON-TV, Channel 6, 8:00 p.m, Friday ... April 7, 14, 21, 28

CHURCH PAGE

Board members express hopes for new Ontario College

by Mirth Vos

The directors of the Ontario Christian College Association welcomed five new board members to their ranks on January 28 at the first board meeting following their election in November. The five include a high school principal, a lawyer, and three university professors. They bring a wealth of academic and legal competence to the young association. After the meeting each was asked his reactions to the work of OCCA and his own hopes for the proposed college.

Dr. Henk Van Andel, associate professor of physics at the University of Montreal, was struck by the amount of work to be done. He also noted the variety of types of people already pooling talents to do foundational work.

"I was impressed by the complexity and difficulty of the task this Board has undertaken. I am also struck by the diversity of the people serving on the Board, and the correspondingly different emphases that they brought to the discussion. It was nonetheless evident that there is a unity of spirit in the Board, and an enthusiasm for working towards a common goal. I am pleased that I can be part of such an ambitious undertaking."

Dr. Van Andel then expressed ecumenical expectations of the new college: "My vision for OCCA is that many Christians of evangelical background will work together to provide a college whose curriculum provides a thoroughly Biblical perspective for the study of all aspects of the creation."

Dr. Al Wolters, senior member in philosophy at the Institute for Christian Studies in Toronto, echoed Dr. Van Andel's expectations. He sees the Reformed world-and-life view of education as something to share with a broad supporting community of evangelical Christians.

"I am honoured to be elected to OCCA's board because I see this college as an opportunity for making a strong and credible witness in Ontario education drawing on the resources of the Reformed tradition in academic work. The Reformed tradition has a strong "talent" (in the Biblical sense) in precisely the academic area. We can make a genuine contribution for ecumenical co-operation in education."

Dr. Mary Stewart Van Leeuwen is an associate professor of psychology at York University in Toronto. She voiced excitement about OCCA's work and shared some of the academic frustrations she experiences personally: "I am extremely pleased to be helping with the initial stages of setting up a Christian college in Ontario. Seven years of teaching on a secular campus — even a very tolerant one — has shown me how much the church needs a setting in which university-level teaching and scholarship can be pursued from a solidly Biblical perspective. In my own discipline of psychology, this perspective has certainly not been achieved as yet. At best there are scattered hints of it , none of them integrated into any kind of comprehensive approach. It is particularly important that Christian scholars in physchology combine efforts on such a task, since psychology, of all disciplines, is the most easily and mistakenly regarded as some species of 'new gospel'. It needs, therefore, not to be scuttled, but to be put in its place, using criteria derived from the Word of God. A tall order — but an exciting one!"

Will Christian students recognize in such concerns a perspective which they will choose for their own intellectual growth? It is from the point of view of the student that John Vriend, principal of Beacon Christian High School in St.Catharines, looks at the proposed college: "I am a bit worried about the time this new assignment is going to take. But I want to be involved because I see that an increasing number of Christian high school graduates are reluctant to study in the U.S.A. This Christian college is necessary for Ontario; otherwise the leadership for our college-educated young people will be provided by secular universities."

Mr. Bert Bakker of St.Catharines, a Queen's Council lawyer, similarly focused on the needs of the students: "I see the Ontario Christian College as a community of scholars intent on serving the real needs of students in Ontario for higher education, rather than an institution which is intent on changing society with its own view of Truth. I would like to see such a college established and managed on a practical and business-like basis, and it is in this aspect that I would like to make a contribution if this is possible."

After its November annual meeting, the OCCA board re-organized its committee structure to handle the Association's ever-more-detailed work. The new Board members were promptly given assignments: Bert Bakker serves on the business affairs committee: Mary Van Leeuwen, Henk VanAndel, and Al Wolters have joined the academic affairs committee; Mary Van Leeuwen is also a member of the affiliation committee; and John Vriend and Al Wolters are members of the new publications committee. Already they are well-launched down the demanding road of meetings, research, paper work, and negotiations, which is the only route to establishing a new Christian liberal arts college.

At the January 28 meeting, the board re-elected its executive officers of the previous year: Rev. Henry DeBolster, president; Rev. John Zantingh vice-president; Dr. Robert VanderVennen, secretary; and Mr. Paul Senechal, treasurer. It also approved the publication of an association newsletter, *The Registrar*, whose first month of issue was March, 1978. The address for applying for membership in OCCA is Box 2340, St.Catharines, Ont. L2M 7M7. The membership fee is $25.

CHURCH NEWS

REFORMED

Called

-to Edmonton, Alta., Rev. R. Van Auken of Livingston, N.Y. as second minister.

Declined

-to Barrie, Ont., Rev. J.W. Van den Berg of Walley, B.C. and Rev. H. Van Essen of Exeter, Ont.

Accepted

-to Welland, Ont., as home missionary (Wainfleet calling church), Rev. R.L. Harvey of Whitby, Ont.

-to Cambridge (Galt), Ont., Rev. J.W. Van den Berg of Walley, B.C.

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AACS "affiliated" with CRC

The AACS (Association for the Advancement of Christian Scholarship) has recently been accepted as an "affiliated educational agency" of the Christian Reformed Church, according to Dr. Robert VanderVennen, Executive Director of the AACS.

This affiliated status means that the Christian Reformed Church recognizes that the AACS is a compatible educational institution that serves members of the denomination in a way consistent with the teachings of the church. The AACS joins Dordt College, Trinity Christian College and the Reformed Bible College as recognized affiliated institutions of higher education related to the Christian Reformed Church.

Several years ago the denomination approved the AACS as a non-denominational educational cause worthy of financial support by the churches. To maintain this approval the AACS, along with all other similarly approved causes, submits a complete financial report to the denomination each year.

As an affiliated educational agency the AACS will be entitled to submit a brief report to synod each year for inclusion in the Agenda and the Acts of Synod.

According to Dr. VanderVennen, several members of the staff of the AACS's Institute for Christian Studies have license to preach in Christian Reformed churches, and three members of the staff are currently elders in the church. One of them, Dr. Al Wolters, has represented Classis Toronto at the synod for the past two years.

Christian Stewardship Services (CSS) director, Harry Houtman, plans to be in Alberta from March 27 to April 10. Anyone who would like to discuss the making of a will, estate planning, a gift annuity, etc. that may benefit a charitable organization, please contact him immediately and he will try to schedule a private, confidential visit with you. CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8. (416) 598-2181; evenings: (416) 461-1207. U mag ook in het Nederlands schrijven of bellen.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat)8:30 p.m.910
Edmonton-CHQT... 8:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB .. 8:30 a.m. 1280
Peace River-CKYL.. 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR..... 11:30 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM..... 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Cornwall-CJSS..... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Hamilton-CKOC ... 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC.... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS .. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK..... 8:30 a.m. 1070
St. Thomas-CHLO.. 4:30 p.m. 1570
Stratford-CJCS..... 1:00 p.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM... 8:00 a.m. 101
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN ... 5:00 p.m. 1490
Middleton-CKAD .. 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 10:15 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF.... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:30 a.m. 790

FRENCH
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PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal ... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 550

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Quebec and the French-Canadians

by Martin D. Geleynse

Rev. Geleynse is minister of the Christian Reformed Church in Montreal, P.Q.

Not all French-Canadians live in the province of Quebec, and not all French Canadians in the province of Quebec are separatists. This may seem to be a rather obvious statement, yet it seems to be constantly forgotten, to the great delight of Mr. Levesque and his followers, and to the chagrin of Mr. Trudeau, who keeps making this statement. Mr. Levesque undoubtedly has been more successful in getting his message across than Mr. Trudeau. We should be concerned about this.

For Mr. Levesque and the Parti Quebecois, the province of Quebec is more than just a province in confederation. It is for them the homeland of all French Canadians. Those French Canadians who live outside of Quebec are somehow in diaspora, in exile, but their real home is in Quebec. That is where they belong.

This, however, is a fallacy. It is simply not true!

The Acadians in New Brunswick and the Maritimes are not Quebecois and they never were! Quebec is just as foreign to them as France itself! The membership of the association of French Canadians outside of the province of Quebec stands at approximately 1 million. Mr. Levesque and his followers like to imply that all French Canadians in Quebec are separatists. They have successfully created the impression that the struggle in which we are at present engaged, is a struggle between the two founding cultures, English and French. This however is a fallacy. It is simply not true!

As a matter of fact, only 45% of the population of Quebec voted for the Parti Quebecois. After all that has taken place since the election, this number of supporters certainly has not increased. The facts show therefore that at best a small 40% of the population of the province of Quebec wants to separate from the rest of Canada and establish their own state on the shores of the St. Lawrence River. The census shows that 8.3 million Canadians have French as their first language. Only 3.5 million of these, all living within the province of Quebec, are in support of Mr. Levesque and his Parti Quebecois.

Canadians would do well to heed Mr. Trudeau's remark, that the problem between Canada and the province of Quebec basically is nothing but an instance of the historical problem of confederation. Even if it must be taken into account, this time cultural and political arguments are much sharper and stronger. After all, this is the first time in the history of confederation that in any province a separatist movement is in power.

Yet we should not be blind to the fact that the history of our country is full of this kind of conflict about confederation. And that is no wonder, if we take into account the vast distances that separate our population groups from each other, the small size of the population spread out over this vastness, and the historical, ethnic and cultural differences between all these groups in the population.

We should go back to our history books to get the problem in the proper perspective. Confederation was an invention of the politicians, who had been meeting and debating for long hours and many days to find a way in which the separate British colonies could band together. And after they had come to a rather hesitant agreement, they went out to sell the concept to the people, not always with glorious success. From the very beginning there were segments of the population who wanted out. First in New Brunswick and Nova Scotia, then Prince Edward Island, then British Columbia and Vancouver Island. People, and sometimes even governments, have threatened to opt out of the Canadian confederation. But they never did! Everytime it cost much negotiating and endless persuasion to convince them that the unity of the confederation was more important and advantageous than separation.

This time it is Quebec again which wants out. And again it will depend on the common determination of Canadians of all different provinces to stick it out together. But again it will take many hours of negotiating and discussing and convincing. Let us hope they never will get to the point of actually breaking confederation.

To play with the idea of separation is, historically speaking, a Canadian past time. It undoubtedly is a dangerous game, but accidents have never happened yet.

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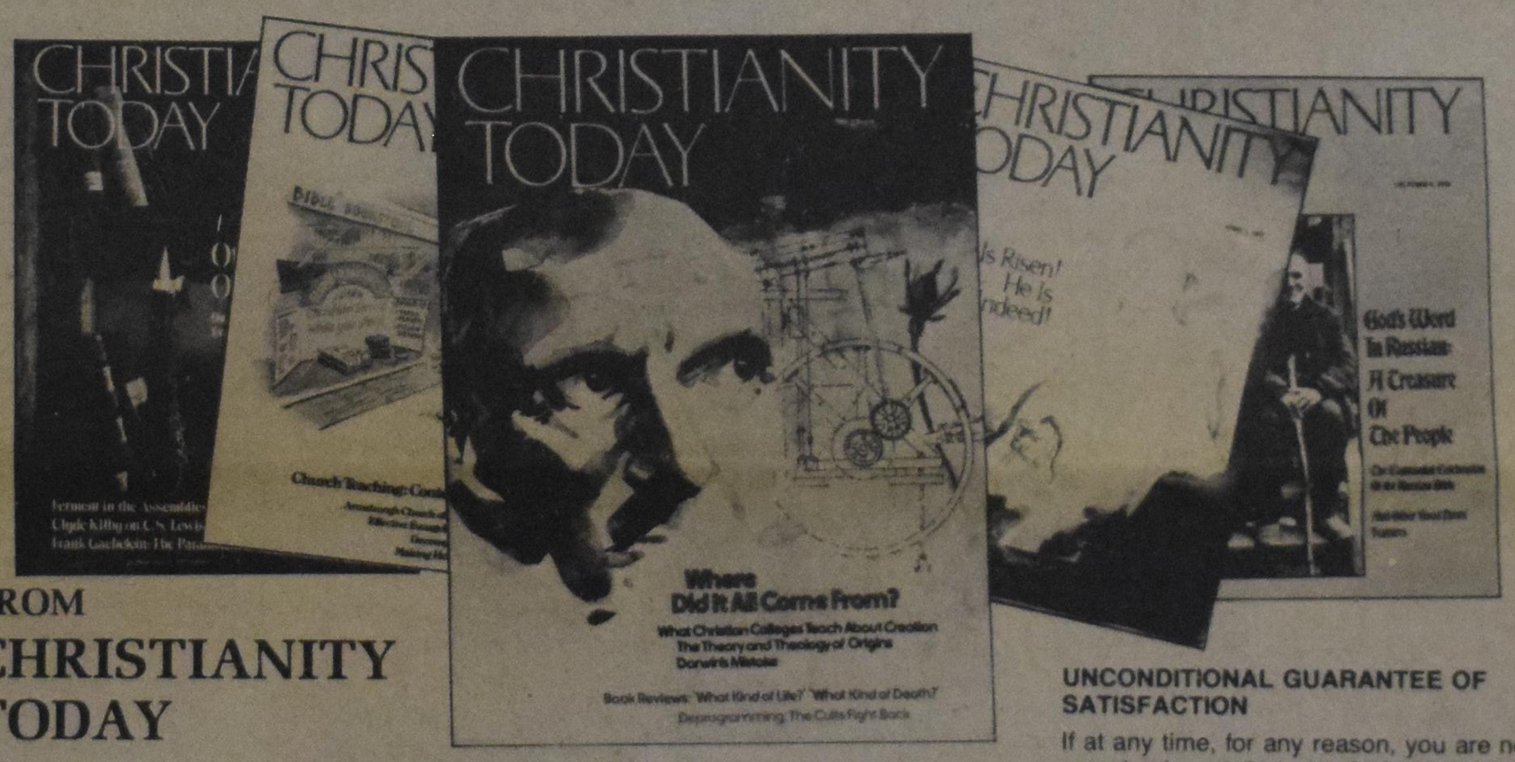
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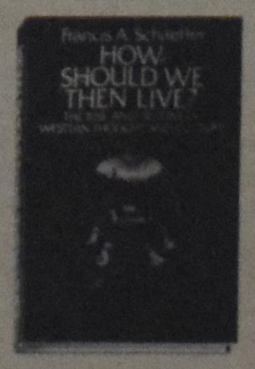

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by Rev. Ralph Heynen

PASTORAL COUNSELLING

Marriage vows or marriage contracts

Whenever people are going to be married today, the question is asked, "What kind of wedding are you going to have? Is it going to be a big wedding or a simple wedding?" If you would have asked that question fifty years ago you would have been sternly told that you had very little to say about the time, place, appearance, or the content of your wedding. All weddings were held in the church, usually as a part of the regular worship service. Sometimes it was a special worship service. The congregation would be invited to your wedding, the church council had certain regulations that you had to comply with: the length of the bridal train, number of attendants, contents of the punch bowl, and by all means, in your service, you would have to have a message from the Bible. This was all prescribed.

People that have these little wedding chapels in Las Vegas or Reno, Nevada will give you a very quick answer when you ask, "What should our wedding be like?" They would simply say, "It has to be neat and complete." In these chapels a person who has been divorced or a person who wants to get married can be married any time,day or night. The chapel, the minister, the music, the artificial flowers come in a package deal for $50.

Obviously, these two examples are opposite extremes. In the first, the church decided everything because they felt that was the only way to keep marriage sacred. In the second case, there is nothing sacred about it. It's simply a matter of a commercial establishment cheapening a wedding and it's a mockery. What should your wedding be like?

Today many young couples answer that question by writing their own vows and their own wedding form. Often the body of the ceremony follows rather closely the forms of the church, but people try to make their vows original. Many of these couples use identical vows for the bride and groom. In this way, of course, the bride gets away from using the word that she is going to "obey" her husband. This omission may be an improvement, I'm not too sure about that. Most wives have no intention of obeying their husbands anyway. If you have attended many wedding rehearsals you know who usually gives the orders. The groom is told, "You stand on that chalk mark on the floor and stand in this way; everybody is told exactly what to do and usually by the bride and by the bride's mother. When you look at all of this and think it through a bit, writing vows and promises to each other can be a very meaningful experience.

I've conducted some weddings where they had beautiful vows and if the couple is going to live up to those vows they're going to have a marvelous life together. I can remember the wedding of a psychologist and his bride. It was put into beautiful psychological language and everything seemed to be included in it because they had thought it through rather carefully. They do have a good marriage and I'm happy to see it going that way. It certainly can be far more significant than just to say, "I do" a few times during the ceremony.

However, the number of words and the nature of the words spoken have no real effect on the sacredness of the ceremony. The sacredness must be found in the spirit in which the vows are spoken, in that which goes on within the hearts of the man and the woman who are marrying each other. So, in answer to the question, "What should a wedding be like?": the best answer would be a commitment to each other from heart-to-heart. It should be a sacred ceremony that is more than just words. The words should only be a reflection of the deeper commitment between a man and a woman.

Many people today seem to believe that commitment is not enough. They want a written contract signed by both parties to be the ground and support of their marriage. Some even have these contracts notorized or prepared by lawyers so that they can be hung up or placed in a drawer and when they make their promises to each other and say their "I do's" it means that they're going to live up to their marriage contract.

A good many writers talk today about the marriage contract. A contract usually stipulates what each partner will do. "I promise to carry my load in taking care of the children, I promise to listen to you when you need to express your feelings, I promise to forgive you when you're unfaithful either in thought or in deed," and so on down the line. They are promises that have been made but they are made in the form of a contract.

What is so wrong about promises like that? Actually, there's nothing wrong about it but the thought is they're not going to hold a marriage together. You need a contract to set up a business, but a marital union needs something far more powerful than a business arrangement. You need a contract if you're going to have employment at a certain place by which you promise to do a certain amount of work for a certain amount of pay. The essential element in marriage is not found in these external things. It reaches deep into the inner relationship between two people. It's not just the union of two bodies, but the union of two souls with deep feelings and basic needs. Marriage requires selfless giving to one another; giving out of love.

In this day when there are many people who are just ready to shack up with each other rather than to have the binding arrangement of marriage, it becomes very important that people marry in the Lord. This is what Paul stresses. "Wives be obedient to your husbands in the Lord, husbands love your wives even as Christ loved." "Children, love your parents in the Lord." It's always that "In the Lord" arrangement. When you make your marriage that arrangement, it's no longer a contract, but it's the matter of two people binding themselves together with a sacred commitment before God and before their fellow men in the consciousness that this is something that is binding "till death do us part." That's the only way you can make that promise if you make it in the presence of God.

Thought for the week

The Bible presents to us a marvelous picture of God. We see Him there in the loftiness of His being, but also in the tenderness of His love. But the great question for each of us is, "What is the vision that we have of God, what does your soul see when it looks up?"

RRSP's and Annuities

A piece in a recent issue of *Financial Times of Canada* stated: "More than one million Canadians poured $1.52 billion into RRSP's during 1975. By comparison, 758,000 individuals put $922 million into this vehicle two years earlier. RRSP participants were largely confined to upper-income taxpayers. Of the one million who reported RRSP contributions in 1975, roughly 83% earned $10,000 or more."

The amount put away for the 1977 taxation year is without a doubt considerably higher again.

Several weeks ago we had two articles on RRSP's and want to come back to the topic. The flurry of activity is over, now that the Feb. 28 deadline for 1977 contributions is passed. This is a good time for a person or family to review current RRSP plans and contributions.

First of all, if you have a plan that doesn't satisfy you, shop around for a better one. Now that you have time, ask for information, read, compare. Ask the sellers of RRSP plans such as the Trust companies, credit unions and banks to explain their plans. They have more time too. Ask them why they think their plan is better than others. Be sure you ask questions on the administration fees, the kind of social causes into which your money will be invested, what earnings you will obtain, and the flexibility of the agreement.

Secondly, you'll have to consider carefully whether you wish to convert what is currently in the plan to another plan, or simply leave it sit and begin a second, new plan. Sometimes withdrawal charges and other fees can be of such a nature that you are better off leaving the money but starting another plan elsewhere.

Thirdly, most plans allow for installments or payments at any time. If you currently have money in a savings account that you plan to place in an RRSP next February for the 1978 year, consider putting it in now. You RRSP will probably earn more than your savings account, and earnings are tax exempt for the time being as well.

If in 1975 Canadians sheltered 1.52 billion from tax through RRSP's, a guess of 2 billion isn't too far off for 1977. A further guess I would make is that the government (you and I, as the people of Canada really), did not collect approximately $700,000,000 of income tax on that RRSP money. That money was raised in some other way, or Canada and its provinces simply went that much deeper into debt.

However, a day of reckoning is coming for the taxpayer. Before the 71st birthday a person will have to convert all amounts in RRSP's into life annuities and pay income taxes on the full annuity income amount each year. The only other thing is to take out the full amount and pay tax on it in that year, not an adviseable idea if your RRSP is substantial. When looking for an annuity, shop carefully, and compare. Only life insurance companies may sell life annuities. Get quotations from a number of life insurance companies, ask your insurance agent to get several quotations, and write an annuity broker. An annuity broker is a professional, whose business is to get you the best deal; he receives a commission from the life insurance company for his work, and can be found in the yellow pages of major cities.

by Harry Houtman

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Students face bleak hopes for summer employment

by John Abma

Mr. Abma is a student at Wilfrid Laurier University in Waterloo, Ont.

When asked what he thought of the job situation today in relation to graduates looking for jobs, Horace Braden, head of job placement and student aid at Wilfrid Laurier University, immediately blurted out, "There is no question that the economy is very, very troubled". It became apparent to me that he was right in contending that the economy has a great deal to do with employment. Just look at the lay-offs at Inco Canada. The employment situation is rather bleak. The big question is, "What effect does all of this have on the post-secondary (Christian) student in his attempt to gain employment after graduation?"

Since 1945, our country has enjoyed a great deal of progress and prosperity. We have been blessed by the continual creation of new jobs and new job types. The introduction of the computer, for example, has led to the establishment of many new types of jobs that had never been there before. In fact, our social consciousness has been moulded in such a way as to expect the continual creation of jobs. Our generation has the unfortunate characteristic of taking almost all of our "blessings" for granted.

Everything seems to have fallen apart in the 1970's. There has been a great slowdown in job creation. In the interview, Mr. Braden explains that the causes are twofold; namely, new jobs are not being set up as quickly as before and, secondly, there is a much bigger work-force competing for the jobs available for there are, above all, far more women in the work-force than ever before. Overall, the economic instability in the country has threatened many jobs and prospective jobs and, unfortunately, there have not been enough alternative opportunities provided.

Job instability has greatly effected the outlook of the average student. The Christian student, in particular, uses as his base the commitment to the Lordship of Jesus Christ and it is through this commitment that the student shapes his other goals, Mr. Braden points out that "the job market is very uneven". He explains that professional-type schools, such as the school of business at WLU or the department of engineering at the University of Waterloo, are geared to providing jobs for students whereas many other faculties, such as arts, are not. In today's economic climate, the student finds these professional-type schools (including community colleges) more appealing. The Christian student, therefore, tends to shape his goals around the vocation he is striving for.

Unfortunately, this is reflected in the student's overall attitude. In the days of the Classical Greeks, education was viewed as being important for it reflected the "growth of the individual". Through education, one could attain one's full potential. Unfortunately, with current instability in both the economy and in the job market, the student tends to view the "attainment of his full potential" in the type of job he gets and in the amount of pay he earns. In this way, the better the job, the greater the personal feeling of fulfillment. This, according to Mr. Braden, would be a very sad and sorry reflection on education as a whole.

Mr. Braden also states that, although the student should not place too much value on the actual job he is working towards, the student should not totally disregard this. He explains that "the student should give some thought to an over-all career". The Arts student, for example, should come to university in order to gain an education but also to create of himself an effective tool in the workshop of Christ. The student, in discovering what this role might be, Mr. Braden explains, would have to be far more flexible. Even the university graduate should be able to "take what there is".

We have always been taught that "one should follow his own calling" but this does not mean that, if the student is qualified for a certain position, he does not accept other jobs if his field is full. Mr. Braden points out that there are three things a student must consider:

-Is there a demand for the type of job requested by the student?

-Is the student skilled enough to go into the field?

-Can the student be a good instrument of God's community?

For the future, it is apparent that Prime Minister Trudeau is right when he says, "We must learn to do with less". Another watchword for the future, in relation to the situation of the student, is "just plain hard work," as Mr. Braden calls it. He states that students today already tend to be somewhat more hardworking.

The idea that one can come into school with the sole purpose of "beating the system" is slipping away quickly because of financial concerns, he says. Students appear to be more serious today, but one also sees a growing chauvinism apparent in the various fields of study. For the future there must, I feel, also be concrete understanding and acceptance of all fields of study by the community.

Finally, I find that I must say something about industry as well. When Joe Average Citizen pays for the education of Joe Student through taxes, he can be sure that he will not benefit directly himself. The only parties which benefit from the gesture are the individual student and the company which hires that student. With this in mind, I suggest that we should look into the possibility of industrial sponsorship for students who will eventually be hired by that industry. This procedure may be an alternative if the future is as promising as it appears. Over-all, what is needed is a far more serious approach to education and employment. Above all, the student must struggle with the question, "What is education and what should it do?"

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Old age and nursing homes — a future of loneliness

by Sally Smid

Mrs. Smid is a member of the committee of current Canadian affairs belonging to the Canadian Federation of Christian Reformed Women.

In one year, the American people spent five billion dollars on preparations to keep themselves looking young. The federal government spent $1.3 billion on Old Age Assistance. The comparative statistics summarize neatly the problem of the elderly today. In our single-minded pursuit of youth, we ignore the old. Just as the Indians stood in the path of what we conceived to be our national destiny and were shoved aside, likewise the old, who are also an oppressed minority, are being segregated from the rest of society.

"Within a hyperbolic youth-oriented society and economy, these (senior) citizens are being increasingly "structured" out of their just share of material, psychological and social benefits," states Ralph Nader in his book *Old Age: The Last Segregation*. It is extremely difficult for many elderly people to stay in society. Often he is forced to leave his job simply because he passes the magic age of sixty-five, his income is not enough to live adequately, and if he is disabled or weak, too little is offered in the way of home care services and he is forced into a nursing home.

The segregation of the elderly in such institutions I believe distorts life as God intends it to be, depriving young and old alike of so much that could be shared in living together. (Even in the homes that the Christian Reformed Church have established; the unnatural segregation of all Dutch, Christian Reformed, elderly into one institution has distorted Christian community living to the point that arguments and bickering among residents are frequent.) Homes for the aged should be the "last resort", reserved for those who are totally unable to live independently or with help in their own homes and need constant care. Older people and their families should be assisted through extensive programs of community care so that they might remain independent of institutional care for as long as possible. Officials now start to realize that this is not only better for the elderly and society as a whole, but it is also more economical.

Building programs could give special attention to the needs of the aged providing low rent housing for the elderly in safe and convenient locations with such features as easy-to-open windows, handrails, and kitchens and bathrooms that require little stooping. Such projects should not be built in isolated communities designed solely for the aged, but should be integrated into the wider community. Alterations in the cost, scheduling, and routing of public transporation as well as the installation of safety features could aid the elderly in staying more mobile. There should also be an increased availability of homemakers and health aid services to help the elderly remain in their homes. In Great Britain "boarding-out schemes" have been established whereby private households take in elderly persons who are not able to live alone.

However, for many elderly people, perhaps homes for the aged are the only resort due to family circumstances, physical disabilities, etc. Mr. Nader goes on to comment in his book, "The few nursing homes that are humane, competent, and mindful of their residents' need for activity and meaning in their day highlight the staggering gap between what an affluent society should attain and what is too frequently the reality for most nursing homes." Studies uncovered that in many homes residents are not given proper therapy or encouraged to do things for themselves.

Lack of concern and understanding result in patient immobility. Bed sores are common and many residents are just left continuously in front of the T.V. Many wait in front of the dining hall hours before mealtimes, the high points of the day, or sit in the hallway watching the elevator door open and close, feeling so useless, waiting to die. Much time and effort should be given in deciding on the proper home to meet the specific individual needs of the potential applicant. The following is a list of suggested questions to ask when choosing the proper home:

•Does the home offer progressive stages of care so that the resident need never be transferred? Residential care - provides room and board, help with laundry, shopping and cleaning. Personal care - provides help with walking, bathing, getting dressed, eating, and preparation of special diets. Nursing care - provides professional medical care involving the administering of medication, the insertion of catheters, injections - all at doctor's orders.

•What is the cost of the home? Is everything covered by the monthly rate or are there a lot of "extras" tacked on?

•Is the home licensed by the government? When was the last inspection made?

•Does the home require a complete physical before entrance or upon arrival? Is there also a questionnaire to be filled out dealing with the patient's hobbies, favourite pastimes, etc.?

•Does the home have emergency admission arrangements with one or more of the general hospitals in the area?

•Does the home have regular medical and dental services? Who are the professionals involved? How large is the nursing staff? Is there an R.N. on duty full-time? Is the staff well trained?

•Who is the owner of the home? Is there a conflict of interest i.e. is he a doctor, pharmacist, or does he have an interest in profit-making concerns related to the home?

•Is there a good rapport between staff and patients?

•Are the patients kept clean and well groomed?

•Are the bedrooms neat and clean?

•Are the emergency buzzers within reach of the patients and do the nurses respond promptly to these calls?

•Ask to see the kitchen. Does the home have a regular dietician? Is all the food served hot? Do the patients seem to enjoy their meals and are they eaten in pleasant surroundings?

•Is the home remotely situated, isolating residents from community involvement, public transportation, and visitors?

•Does the home meet fire safety standards, being equipped with extinguishers, alarms and smoke detectors?

•Are there handrails in the hallways and bathrooms?

•Does the home provide occupational, physical and recreational therapy? Are patients encouraged to help themselves? Are activities provided?

•Are visiting hours adequate?

•Do the residents seem happy? Would you feel happy leaving your mother or father there?

Much could be done to improve the lives of those elderly who must be confined to homes for the aged. Volunteers are desperately needed. Each of the residents is a special individual with specific needs and interests that can't possibly be met by a limited staff.

"Adopted Grandparents" is a program that encourages personal involvement on a one-to-one relationship. Each volunteer finds out as much as he or she can about an appropriately assigned "adopted grandparent" such as interests or hobbies, birthday, and any special needs or problems etc. from the elderly person or from the staff. Visits with the "grandparent" should be frequent. Birthdays can be remembered with a card, simple handmade gift, flowers, etc.

Grandparents can also be remembered with get well cards, hello notes, Christmas, Mothers' or Fathers' day cards or for other special occasions. Library books can be obtained for them, according to individual interests. (Large print Scripture materials or other books are available for the poor sighted.) You might read to them, or help them write letters. Invite them to attend bazaars, church programs, dinner with your family or just for a Sunday drive.

Many elderly need to be encouraged to be active and useful. You might help with various handicraft work or various hobbies. Most importantly, pray for the adopted grandparent, remembering special needs, witnessing opportunities, physical well-being, etc. This program might be undertaken effectively as a project of a Calvinette or Cadet group, Ladies society, or Young Peoples' group, or just on an individual basis.

A survey conducted in 1975 revealed that many church groups are already doing things for their elderly. Several churches banded together to plan housing projects in areas where needs are great. Many churches are co-operating with Meals-on-Wheels projects by lending kitchens, equipment, etc. Repairs services for seniors was run by a Young Married Couples Club. Tape recordings of services, hymns, and special programs were provided to shut-ins.

Many of the elderly in homes do not have the opportunity to enjoy holidays with a family. They must watch their friends go away for Christmas or Mother's Day and stay behind in a lonely institution. It would be greatly appreciated by many of these people if a family invited them for the weekend or just for dinner. It would most certainly add something to your own family's holiday, especially if your children have no grandparents to be in contact with. Perhaps you could go into the home and visit a bed-ridden patient. Remember, children, babies, and husbands are very welcome. Male residents are often especially lonely as men seldom volunteer time to visit the elderly.

It seems to me that opportunities for witnessing among the elderly are great. Old age is a time in which most reflect upon their past and consider their destiny, knowing that time is short. What a responsibility to have the opportunity to witness an comfort people as they prepare to "Meet their Maker".

Paul writes that we are "one body in Christ and individually members one of another" (Rom. 12:5), young and old alike. "The eye cannot say to the hand 'I have no need of you'. On the contrary, it is much truer that the members of the body which seem to be weaker are necessary." (1 Cor. 12:21,22) The elderly must receive the honor and respect that they deserve. They can't become a segregated minority shut away in homes for the aged, apart from society, but should be helped and given more encouragement to continue living within the community. If that cannot be possible and they must go to a home then we can not forget them. We need to give so much to them, and just as importantly, they have so much to offer us.

"The few nursing homes that are humane, competent, and mindful of their residents' need for activity and meaning in their day, highlight the staggering gap between what an affluent society should attain and what is too frequently the reality for most nursing homes."

Jezus is ons licht en leven

''Jezus is ons licht en leven'' is de vertaling van een duits gezang, dat gezongen werd in het begin van de 18e eeuw door Johann Sebastian Bach. En dat gezang eindigt met de tweemaal herhaalde uitroep: Hallelujah, prijst de Heer!

Licht en leven. Wie denkt bij zo'n uitdrukking niet aan de alledaagse grootse gebeurtenis als de zon opgaat over de in donkerheid gehulde wereld, de nacht verdwijnt en dag begint, de slaap is over, en het leven herneemt zijn loop. Deze dagelijkse gebeurtenis herinnerde de profeten aan God's activiteit in deze wereld. Niet alleen bij de schepping, toen Hij sprak: daar zij licht, en daar was licht — en God zag dat het licht goed was. Maar ook bij de herschepping.

Luister naar de Evangelist van het Oude Testament, de profeet Jesaja: ''Het volk, dat in duisternis wandelde, heeft een groot licht gezien; die woonden in het land der doods-schaduw, lichtglans ging over hen op.'' En als hij Israel ten tonele voert als een vrouw, gevallen in schaamte, ter aarde liggend in smadelijke machteloosheid, door een nacht van ellende omgeven, roept hij haar toe: ''sta op, wordt licht, want uw licht is gekomen, en de heerlijkheid des Heren is over u opgegaan.''

Het werd Kerstfeest. Een goddelijke lichtstraal doordrong de met zonde doordrenkte geschiedenis der wereld. Luister naar de ''godvrezenden'' die op de drempel van het Nieuwe Testament staan. Zacharias spreekt dichterlijk ''en gij, kindeke, zult een profeet des Allerhoogsten genoemd worden ... om kennis van hun behoud te geven aan zijn volk, in de vergeving hunner zonden, vanwege de innerlijke ontferm-ingen onzes Gods, waarmede de Opgang uit de hoogte ons bezocht heeft, om te beschijnen degenen, die in duisternis en schaduw des doods gezeten zijn, om onze voeten te richten op de weg des vredes.''

Luister naar de Evangelist bij uitnemendheid in het Nieuwe Testament, de apostel Johannes, die schreef: ''het ware licht dat ieder mens verlicht was komende in de wereld.'' Zonder dat ware licht, zonder Jezus Christus, die het Licht der wereld is, tastten wij rond in de duisternis. En als wij Hem niet aanvaarden als God's Licht voor de wereld, die ook ons in het licht zet, dan zullen wij voor eeuwig in een buitenste duisternis moeten vertoeven.

Heel wat mensen, die dit licht missen zijn als een reiziger die zijn weg zoekt langs een bergpad, en vergeten heeft een zaklantaarn mee te nemen. Hij tast rond hier en daar, struikelend over de stenen, en wankelend bij de rand van de rots, de hele tijd in gevaar om te verongelukken. In de duisternis staat hij niet meer stevig op de benen, en hij heeft alle mogelijkheden voor positieve en definitieve actie verloren. En voor zulke mensen kwam de Heer Jezus in de wereld. Hij zei: Ik ben het Licht der wereld, die Mij volgt zal in de duisternis niet wandelen, hij zal het Licht des levens hebben. Geen wonder dat de mensen gingen zingen: ''Jezus is mijn Licht en Leven'' Met Hem is er immers geen duisternis en geen dood, alleen maar Licht en Leven!

Het werd Pasen. De Heer is waarlijk opgestaan. En waar u ook maar kijkt, u ziet licht. Zelfs toen de Heer Jezus verscheen aan Saulus van Tarsus op weg naar Damascus, geeft deze apostel jaren later een getuigenis aan koning Agrippa, met de woorden: ''Ik zag, o koning, midden op de dag onderweg van de hemel een licht, schitterender dan de glans van de zon, dat mij omstraalde en degenen die met mij reisden.'' En Jezus zei tot mij: ''Ik zend u om de ogen der heidenen te openen, dat zij zich bekeren van de duisternis tot het licht!'' Jezus is de Overwinnaar. Hij overwint de duisternis en de dood en verzekert licht en leven voor zijn volgelingen.

Pasen zegt ons dat alles dat over de Heer Jezus geschreven is in de Bijbel, en alles dat Hij zei over Zichzelf echt waar is! Hij was opgewekt van de doden door de Vader opdat Hij door Zijn opstanding zou verkondigen dat de Vader Zijn rondtasten in de duisternis en Zijn overgave van Zijn Geest, toen Hij stierf aan het kruis, als een volkomen offerande voor de vergeving van al onze zonden, en voor de verlossing van duisternis en dood, helemaal had aanvaard.

Nu wordt het na Goede Vrijdag op Pasen: Jezus is ons Licht en Leven! En wij gaan Zijn grote daden verkondigen. Hij riep ons uit de duisternis tot Zijn wonderbaar licht. En wij belijden met de kerk van alle eeuwen door een van de oudste geloofsbelijdenissen, die van Nicea: Ik geloof in één Heer Jezus Christus, Licht uit Licht...en ik geloof in de Heilige Geest, de Heer en Gever van Leven, en ik zie uit naar het Leven van de toekomende eeuw. Heer, help mij te geloven, help mij tegen mijn ongeloof. De dingen die ik behoor te geloven zijn de ongelofelijkste. Geen duisternis, geen dood meer, alleen licht en leven door Jezus Christus. Hij die Hem volgt zal in de duisternis niet (langer) wandelen, maar zal het licht des levens hebben.

Door Pasen weten we het zeker dat het voor ons net zo zal zijn als het voor de Heer Jezus was: vanuit de duisternis tot het licht, en vanuit de dood tot het leven. Hallelujah!

J. VanHarmelen

Parels van grote waarde

Direct voor de Here Jezus naar Jerusalem gaat, het kruis daar opneemt en zijn leven voor zondaars gaat geven, heeft hij nog tijd gehad om een van hen, Zacheus, uit een boom tevoorschijn te roepen. De 'Opper' ontving Jezus met blijdschap, maar allen die het zagen, morden: Hij is bij een zondig mens binnengegaan om er te blijven.

Wat er zich afspeelde in zijn huis weten we niet, maar de tollenaar stelt zich straks op: 'Heer, half mijn vermogen geef ik de armen, en als ik iemand iets heb afgeperst, viervoudig vergoed ik het hem'. Er zal van zijn bezit op deze wijze niet veel overblijven en het schijnt dat hij zijn handtekening gaat zetten onder die gelijkenis, waarin de Heer eens het koninkrijk der hemelen vergeleek met een schat in zand verstopt. De man die hem vond, verkocht wat hij had en kocht die akker. Wat de rijke overste uit Lucas 18, toen hem stuk voor stuk de geboden van God werden voorgehouden, niet kon, doet de rijke 'zondaar' uit Lucas 19 op de gave van God zo maar in eens, en ongevraagd. Hoe groot moet de schat zijn, dat hij alles wat hij heeft op het spel zet om die te verwerven! Half zijn vermogen....! Dat Jezus bij hem, een zondig mens, wilde binnenkomen en met hem verkeren, dat deed het hem. Dat opende zijn hart en neigde het tot...offer.

Hoe kan in een zondig mens Abraham's beeld zichtbaar worden zodat Jezus hem als zoon van de Vader der gelovigen erkent? Wat is er in zijn hart omgegaan, wat besproken, en hoe komt het dat in een 'verlorene' zo'n grote omkeer plaats vond? Kan een zondaar zo maar een heilige worden? Een luipaard huid en vlekken veranderen, een vijgeboom olijven, een wijnstok vijgen voortbrengen?

Trachten we hierop iets als een antwoord te vinden, dan kan ons misschien een twede gelijkenis van dienst zijn, die op de reeds aangehaalde lijkt als twee droppels water, en toch er van verschilt als een rechter van de linkerhand. Het is de gelijkenis van de koopman die schone paarlen zocht. Het koninkrijk wordt nu niet bij een schat, maar bij een levend, werkend mens vergeleken, een die een kostbare parel vond. 'Toen is hij heengegaan, ook hij; heeft al wat hij had verkocht, ook hij; en kocht die parel'.

Parels zijn een zeeproduct, ze zijn het edelste dat de zee de mens ooit gegeven heeft. Parelvissers weten hoe ruw, onschoon ze zijn. Maar soms heeft zich in een oesterhuis iets nietigs vastgezet, en ter afweer heeft de oester nu een parelmoerachtig vocht afgescheiden. Zo groeide de parel, een van de wonderlijkste en tegenstrijdigste scheppingen van Moeder Natuur.

Is het gezocht een paralel te trekken tussen dit parelgeheim diep in een ruwe oesterbolster en wat er aan nieuw leven in het binnenst van een hart ontkiemt, als God door Jezus het heeft aangeraakt en met zijn Geest er in begint te werken? In beide gevallen speelt zich iets onbegrijpelijks af, en wat ervan aan het daglicht komt, is bij beide niet minder kostbaar. Hier is het een 'zondaar die zich bekeert', waarover in de hemel groter blijdschap is dan over negen en negentig rechtvaardigen die de bekering niet van node hebben. Volgens die maatstaf kan een zondig mens als Zacheus met een oester vergeleken worden in welke een proces van paarl-vorming een aanvang nam.

Een koopman gelijk, die al wat hij had verkocht, d.i. arm werd, om ons rijk te maken. Parels van grote waarde!

PERSOVERZICHT

door Carl D. Tuyl

•De regering van President Valery Giscard d'Estaing overleefde in Frankrijk de verkiezingen. De regering verloor welliswaar tien zetels maar veroverde genoeg stemmen om haar politieke beleid voort te zetten. Niet minder dan 85 procent van de stemgerechtigden namen aan de verkiezingen deel.

•In Italie ontvoerde de revolutionaire Rode Brigade de heer Aldo Moro, leider van de Christelijke Demokratiese partij, die 5 keer in dat land kabinetsformateur was geweest. Vijf bewakers van de heer Moro werden tijdens de ontvoering in een vuurgevecht gedood. De Rode Brigade is een ultra linkse terroristiese organisatie die zich ten doel heeft gesteld om Italie in de revolutie te storten. De politie maakte verschillende arrestaties maar men is er nog niet achter gekomen waar de ontvoerde politikus gevangen wordt gehouden.

•Het voormalige staatshoofd van Pakistan: Zulfikar Ali Bhutto werd in Lahore ter dood veroordeeld wegens een politieke moord op een van zijn tegenstanders. De gewelddaad zou in 1974 gepleegd zijn.

•Een mammoet tanker verging voor de kust van Frankrijk. De millieu vervuiling als gevolg van deze ramp wordt de ernstigste in de geschiedenis genoemd.

•In Amerika strandden de gerechtelijke procedures om de mijnwerkers tot hervatting van werk te dwingen. De vakvereniging kan nu de staking voortzetten.

•Militaire eenheden onder de vlag van de Verenigde Naties trokken Libanon binnen om de neutraliteit van de grensgebieden tussen Libanon en Israel te garanderen. Dit geschiedde nadat Israel in een militaire operatie van ongeveer een week de Zuidelijke strook van Libanon van Palestijnse troepkoncentraties had gezuiverd. Er vielen talrijke slachtoffers onder de burgerbevolking.

•Somalia schijnt na haar katostrofale nederlaag in de Ogaden woestijn weer langzamerhand binnen de invloedsfeer van de Soviet Unie te geraken. Diplomatieke waarnemers zijn pessimisties omtrent de kansen van dit land om zich naar het Westen te blijven orienteren.

•In Washington behaalde President Carter zijn tot nu toe grootste politieke overwinning toen de Senaat het Panama-kanaal-Verdrag goedkeurde. Niet echter zonder dat de Senaat een klausule aan het verdrag toevoegde waarbij het recht tot interventie werd gehandhaafd. De regering in Panama City beraadt zich nu over de betekenis van de toegevoegde klausule.

•De leden van Het Engelse Parlement werd aangeraden zich van het borreluurtje te onthouden. Er werd beweerd dat de kleurentelevisie kamera's het geringste spoor van gezichtskleur ontdekten en dan tot een nogal rood gelaat overdreven.

•En de Arabieren schijnen meer dan olie te eksporteren. De pers vermeldde dat het ook mogelijk is om een Arabierse prins voor een fuifje te huren en zodoende de feestelijkheid te verhogen bij de aanwezigheid van ''blauw bloed''.

•In de kruideniers konkurrentie strijd werd met veel fanfare de introduktie van niet geadverteerde produkten aangekondigd. Het zou een belangrijke bezuiniging voor de konsumenten betekenen. Eerst zien dan geloven zullen we maar zeggen.

de levens geschiedenis van Pieter Vermeulen door Gé Verhoog 9

Gemeente Velsen ©

De eerste oproep was niet mis: de gemeente secretaris van Amsterdam, de heer Mr. J. de Neufville nodigde hem uit ten stadhuize te verschijnen voor een onderhoud — jonge, jonge. Pieter strikte zijn das extra voor de spiegel, streek zijn gladde haar nog gladder en toog op weg.

De gemeente-secretaris vertelde hem, dat burgemeester en wethouders van de goede stad Amsterdam met vreugde kennis hadden genomen van de gehouden examens, waar Pieter Vermeulen in uitblonk. Men had besloten hem een plaats als hoofdonderwijzer aan een der openbare scholen aan te bieden. Uitermate verrast zag Pieter de gemeentesecretaris aan. ''Hoofd?'' Hij kon het nauwelijks geloven: niet eerst een aantal jaren hulp-onderwijzer, maar meteen hoofd met een behoorlijk salaris. Het schoot door hem heen: wat zou Mietje zeggen — het schone betoverende Mietje Plomp, het meisje met het donkere haar, met de helderblauwe ogen in het fijne gezichtje; het meisje, dat zo ernstig kan zijn en tegelijk vrolijk-zonnig; het meisje, dat niet zo lang geleden bij de in aanbouw zijnde Amsterdamse sluis schuchter in zijn oor fluisterde, dat ze met hem wilde trouwen als antwoord op zijn vraag....

Mietje — ernstig maar lief. Ernstig? Hij dacht aan haar thuis: streng christelijk huisgezin. Steeds weer de rustige, bedachtzame stem van de oude heer Plomp na hun discussies, waarbij Pieter met zijn vrienden de moderne zienswijze op het geloof naarvoren bracht: niet zo somber over God denken en een beetje plezier maken. Steevast eindigde de avond met de heer Plomp's waarschuwing: ''Jullie maken overal wel gekheid van en denken dat je met de Bijbel kunt sollen, maar er staat één ding in, dat ik niet kan vergeten: eenmaal zal de mens sterven en dan volgt het oordeel over zijn leven.''

Die middag schoten deze woorden Pieter even in de gedachten, terwijl hij de heer De Neufville hoorde spreken over de benoeming, de openbare school, het salaris. Een openbare school, een school zonder God, zonder de opdracht kinderen tot Christus te leiden — Het was als zag hij de tweesprong in zijn leven — dit begon immers op een beslissend levensdoel te lijken.

''Mag ik bedenktijd?'' had hij gevraagd.

''Bedenktijd over zo'n schitterend voorstel?''

Pieter lichtte het niet toe maar kwam thuis; sprak met zijn ouders, sprak met Mietje en haar ouders, maar sterk herinnert hij zich nu nog het besef, dat de uiteindelijke beslissing bij hemzelf lag. De openbare school: goed salaris, vaste baan, goed salaris, vaste baan, goede accomodatie, ruime begrippen omtrent vooruitzichten, een mooie woning en geen zorgen. Een school met de Bijbel: het etiket christelijk, dat vele mensen reeds beangst of doet lachen, laag salaris, dus een zeer sobere leefwijze, geen mooi huis, vage vooruitzichten, ploeteren op rotsen, streng omlijnde kerkelijke begrippen —

Voor Mietje was het geen probleem geweest. ''Je hebt zelf te beslissen,'' zei ze nadenkend. ''Ik zie echter maar een punt: bij mijn doop heeft God gezegd, dat wij Zijn kinderen zijn, laten we daarom andere kinderen ook naar Jezus brengen.''

''De school is geen kerk of evangelisatie,'' wierp Pieter tegen.

Ze schudde beslist het haar hoofd. ''Dat is zo, maar ik vind het van groot belang, wie de kinderen op school les geeft; een gelovige of een ongelovige. De school wijst de kinderen een weg —''

Het trof Pieter. Met duidelijkheid zag hij plotseling de kern van het christelijk onderwijs; zag hij hoe christelijke en niet-christelijke ouders hun kinderen op scholen willen zien, die met hun eigen levensbeschouwing overeenkomen. De ouders van Pieter waren niet zo streng in de leer als de familie Plomp, maar Pieter moest toegeven, dat het leven geen toeval is en men zijn eigen levensdoel moet vinden.

Hij herinnert zich de tweestrijd, zijn antwoord aan Mietje: ''ik ga naar het christelijk onderwijs.''

''Ondanks alles?'' vroeg ze met haar zachte stem.

Hij slikte even. Het christelijk onderwijs, dat niet door de Overheid werd gesubsidieerd, dat in stand werd gehouden met giften van ouders; het vaste beeld van kleine gebouwtjes met weinig gerief, de zorgen die kwamen en bleven, de beperkingen die hij zichzelf moest opleggen — dat bracht het christelijk onderwijs met zich mee. Maar zonder God door het leven te gaan, opzettelijk zwijgen over God, kinderen onwetend laten van Jezus... Hij had zich over haar heengebogen. ''Ondanks alles,'' zei hij stil.

Hij stelde burgemeester en wethouders van Amsterdam in kennis van zijn besluit; hij kon zich de ietwat geërgerde verbazing voorstellen, wellicht hun oordeel over hem, want het was een aanlokkelijk voorstel geweest.

Zijn ouders waren als altijd zwijgzaam in problemen. ''Je moet het zelf weten,'' zei kuiper Vermeulen, zijn door het werken gegroefde handen over elkaar wrijvend, ''voor het overige ben je principiëler dan ik dacht. Je kunt niet twee dingen tegelijk: God dienen en de Mammon.''

Pieters moeder had even gelachen naar haar zoon. ''Ik wist het wel,'' zei ze met een diepe vreugdeklank in haar stem.

Pieter had daarna plannen gemaakt te solliciteren, tot na korte tijd weer een bericht van de gemeente-secretaries tot hem kwam: een verzoek te komen voor een bespreking op het stadhuis. En nu loopt Pieter over de klinkers van de gracht, hij gaat naar het stadhuis, betreedt de stoep en is even later in de werkkamer van de heer De Neufville.

''Ja,'' zegt de heer De Neufville, ''onze eerste ontmoeting had weinig succes, ik kon u als ambtenaar van deze stad een behoorlijke functie aanbieden, die u gemeend hebt niet te kunnen aanvaarden — ik heb respect voor de mening van anderen''. Er glijdt even een lach over zijn breed gezicht met de dikke kortgeknipte baard) ''ik stel nu als particulier een gewichtige vraag aan u — ik ben lid van een comité, dat zich het lot van de polderwerkers en hun gezinnen heeft aangetrokken op de zogenoemde Heide in de Breesaap, waar het Noordzeekanaal gegraven wordt. De Heide staat slecht bekend, men pleegt het wel een tweede Sodom en Gomorra te noemen. Het comité heeft voldoende geldmiddelen gevonden een houten school te stichten en dit is verleden jaar gebeurd; een gebouwtje bestemd voor school, Zondagschool, kerkdiensten en meteen een woning voor het hoofd. Het staat temidden van de nederzetting keten en holen en schuren, die de polderjongens zelf hebben gebouwd. U ziet ik verbloem niets en stel de dingen voor zoals ze daar bestaan.''

''De school is een jaar aan de gang?''

''Vanaf twee-en-twintig Maart dit jaar achttien-honderd-zeven-en-zestig bestaat de school; de heer Meyer uit Wanswerd kwam als hoofd en kreeg op een Juli de heer Krijnen als hulponderwijzer.'' De heer De Neufville wuift even met de hand: ''Zij hebben beiden ontslag gevraagd en zullen in December vertrekken. Het is uitermate zwaar en bijzonder werk en daarom zoeken we opnieuw naar jonge mensen die het aandurven en — dachten aan u.'' Hij ziet Pieter aan, die tijdens de woorden van de heer De Neufville in gedachten de Heide reeds voor zich heeft. Hij kent de streek niet, maar het gerucht is reeds voorgegaan. Bovendien heeft zijn vader steeds gezegd: ''Als de mensen gaan vleien, pas dan op—'' Deze heer De Neufville zoekt een onderwijzer voor een ongelooflijk moeilijke baan — vandaar dat hij Pieter natuurlijk vleit. Pieter raakt geducht op zijn qui-vive.

''Kijk,'' gaat de heer De Neufville voort, ''het is alles particulier initiatief; wij zijn van mening dat het christendom de mens bepaalde zeden oplegt, dat het normbesef geeft en de maatschappij die vorm geeft om een goede samenleving te bevorderen.''

''Wat gebeurt er, als het kanaal gereed is?''

''Dan is alles voorbij en hebt u een vuurdoop gehad, die u stellig een zeer goede plaats zal geven in een andere school.''

''Het salaris?'' Pieter denkt aan zijn Mietje, wat gaat hij haar aanbieden? De kale, zedeloze Heide met dronkenschap onder de bewoners en ontucht en armoede? Een schoolleven met kinderen die nauwelijks van enige beschaving weten? Een schraal inkomen? Een houten gedeelte als woning?

CANADA PENSION PLAN CHANGES.

Betere Uitkeringen voor sommigen

Echtscheiding of annulering.

C.P.P. pensioen betalingen, ontvangen door een echtpaar gedurende hun huwelijk mag na 1 januari 1978 evenredig door hen worden gedeeld wanneer het huwelijk wordt ontbonden door echtscheiding of door annulering. Dit waarborgt, dat een bezit, vermeerderd door de inspanning van beide echtgenoten terwijl ze getrouwd waren, door beide kan worden gedeeld wanneer het huwelijk wordt opgeheven.

Terugwerkende betaling van Pensioen Uitkeringen.

Pensioen uitkeringen mogen nu worden betaald terugwerkend tot een periode van 12 maanden aan deelnemers die de leeftijd van 65 jaar hebben bereikt maar die nog geen 70 jaar zijn en die niet meer deelnemen aan het arbeidsproces.

Uitkeringen na overlijden.

Aanvragen voor terugwerkende uitkeringen (dat is tot uiterlijk 12 maanden) kunnen nu ingediend worden namens een overleden persoon in gevallen waar een deelnemer in aanmerking kwam, maar geen aanvraag indiende, voor overlijden. Gezinnen of erfgenamen zijn gerechtigd in dergelijke gevallen de uitkeringen te ontvangen.

Uitschakeling van reducties in Kindertoeslag.

Kindertoeslag van wezen en invalide contribuanten wordt niet langer verminderd voor het vijfde en de volgende kinderen. Alle kinderen in een gezin, ongeacht de grootte, zijn gerechtigd gelijke uitkeringen te ontvangen.

Deze belangrijke verbeteringen van het Canada Pensioen Plan werden van kracht op 1 januari 1978. Als u nog vragen hebt neem dan contact op met het dichtsbijzijnde kantoor van C.P.P.

Health and Welfare Canada
Monique Bégin, Minister

Santé et Bien-être social Canada
Monique Bégin, Ministre

Vlieg met ons per charter.

14-60 dagen Charter klas tarief naar Amsterdam, voor $349.00 vanaf Toronto

Of uw verblijf in Europa slechts 14 of 60 dagen is, U kunt nu met een gewone lijnvlucht van de KLM of CP Air op een speciaal laag charter tarief naar Amsterdam vliegen. Dit is de soepelheid waar u naar uitkeek! Vertrekken wanneer u wilt, wegblijven zo lang u wilt! En KLM en CP Air waarde en service krijgen voor charter prijs. Hier zijn de voordelen:

***Nieuw voor 1978. U kunt het KLM/CP Air tarief gebruiken of u nu voor 2 weken naar Europa gaat of er 60 dagen wilt blijven.**

***U kunt elke dag* per CP Air of KLM vlucht vanaf de gemakkelijke Terminal 1 op Malton Airport naar Amsterdam vertrekken, of per KLM vlucht vanaf Mirabel, Montreal. Reis in een ruim vliegtuig en geniet van wereldvermaarde service.**

***Uw verblijf in Europa kan zo lang of kort zijn als u wilt binnen de 14-60 dagen periode. En u kunt vertrouwen hebben in KLM en CP Air vluchten of er nu weinig of veel passagiers zijn. Geen risico's dat een vlucht wordt afgelast wegens gebrek aan passagiers.**

***In vergelijking met andere tarieven kunt u besparen. Bijvoorbeeld: er bestaat geen weekend toeslag! En als u met kinderen reist kunt u zelfs nog meer besparen. Bespaar met kinderen van 2-12 met het gebruik maken van 50% van de 22-45 of 14-21 dagen excursie tarieven. En kinderen onder de 2 reizen vrij.**

*Vanaf Toronto, behalve op zaterdag vanaf 30 april. Vanaf Montreal, behalve de maandagen voor 13 juni en na 12 september.

Boekingen voor uw vluchten, beide heen en terug, moeten tenminste 45 dagen voor vertrek worden gedaan. Als u boekt, betaalt u $50 inleggeld die niet opeisbaar is, terwijl 45 dagen voor vertrek het volle bedrag moet worden betaald. Nadien is er een $100 opzeggingsboete. Wij raden u aan een opzeggingsverzekering te sluiten. Informeer bij uw reisbureau.

De duur van uw trip (14-60 dagen) is exclusief de vertrekdag.

Canadian Air Transportation Tax (Luchthaven belasting) is niet inbegrepen. (max. $8.00 per persoon)

Echter, op enkele vluchten hebben we slechts een beperkte capaciteit. Bel een Reisbureau in uw omgeving en maak uw afspraken ... spoedig.

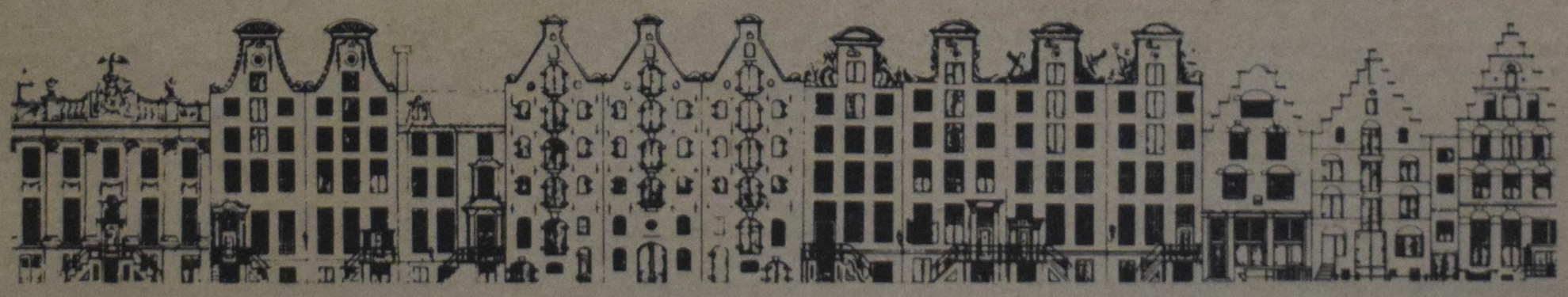
Bekijk deze lage Charterklas tarieven eens:

	van Toronto	van Montreal
1 mei - 17 mei	369.00*	349.00*
18 mei - 31 mei	389.00*	369.00*
1 juni - 21 juni	419.00	399.00
22 juni - 29 juli	469.00	449.00
30 juli - 26 augustus	419.00	399.00
27 augustus - 30 september	389.00*	369.00*
1 oktober - 11 december	369.00*	349.00*

*Reis buiten het hoog-seizoen en bespaar!
Tarieven na 1 mei zijn afhankelijk van goedkeuring van de regering.

En maak gebruik van Hollandse voordelige autohuur tarieven vanaf $129.00 per week met een ongelimiteerd aantal kilometers.

KLM CP Air



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Marriages & Engagements....8.00
Anniversaries.....10.00
Obituaries.....9.00
Notes of Thanks.....6.00
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99 NIAGARA STREET,
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L2R 4L3

Notes of Thanks

DEKLEER: We would like to express our sincerest thanks to our children, relatives, neighbors and friends who remembered the occasion of our 50th wedding anniversary with flowers, cards and wishes. Above all we thank God for His blessings in the years past and pray for His blessing in the years to come.
Mr. & Mrs. J.deKleer.

LEYSTRA: Mr. & Mrs. Sj. Leystra would like to thank their children, relatives and friends for making their 25th Wedding Anniversary on Feb. 26 such a blessed day to remember. Also thank you for the many cards, gifts and letters. We thank God for His blessing in the past, and we pray for His blessings in the years to come.
Mr. & Mrs. Sj. Leystra, 10514-155A Street, Surrey, B.C.

VANDERMOLEN: Mrs. R. VanderMolen and family would like to thank everyone who through their prayers, cards and visits expressed their love and sympathy during the illness and passing away of our dear husband, father and grandfather, Luitsen VanderMolen.
2 White Street, Apt. 110, St. Catharines, Ont.

Births

HIGGINS: We praise the Lord for entrusting into our care our first child, a healthy baby girl, JOCELYN LEANNE, born March 6, 1978. Grateful parents are Marv and Marg Higgins (nee Beldman) P.O. Box 87, Jarvis,Ont. N0A 1J0.

LEFERINK: We thank the Lord, the giver of Life, for the birth of our second son, CHRISTOPHER JOHN 8 lbs. 2 oz., on March 3, 1978. Proud parents are Hank and Rita Leferink - nee VanHelden. A little brother for Jamie. Second grandchild for Mr. and Mrs. A. VanHelden. Ninth grandchild for Mr. and Mrs. A. Leferink. Second great-grandchild for Mr. and Mrs. J. Kroezen and Mrs. H. VanHelden-Wegner. P.O. Box 93, Ballinafad, Ont. N0B 1H0.

OUWEHAND: With thanks to God we wish to announce the birth of our first child, ROBERT MARK, born March 20, 1978. Thankful parents: John & Joyce Ouwehand, 355 Thayer Ave., Hamilton, Ont.

Marriages

BLOEMBERG-BOS: Mr. & Mrs. R. Bloemberg and Mrs. B. Bos are pleased to announce the forthcoming marriage of their children, JOANNE and FRANK on Saturday, April 22, 1978 at 4 p.m. in the Ebenezer Christian Reformed Church in Trenton. Rev. Popma officiating. Future address: 10 Windsor Drive, Apt. 15, Brockville, Ont.

Share your family news with us

Marriages

DYK-BENJAMINS: Mr. & Mrs. Leo Dyk of R.R. 3 Walton, Ont. and Mr. & Mrs. Siemen Benjamins of R.R. #2 Alma, Ont., are pleased to announce the forthcoming marriage of their children: GINA and ED. The ceremony will take place D.V. April 7, 1978 at 7:30 p.m. in the Blyth Christian Reformed Church, Blyth, Ont. Rev. T. Hoogsteen officiating. Future address: R.R. #2 Alma, Ont. N0B 1A0.

HIEMSTRA-JAARSMA: Mr. and Mrs. John Hiemstra and Mr. and Mrs. John Jaarsma are pleased to announce the marriage of their children, IDA JOHANNA and THYS JOHN, Saturday, the fifteenth of April nineteen hundred and seventy-eight at two o'clock in the afternoon D.V. Christian Reformed Church, Telkwa, British Columbia. Rev. G. Vande Riet officiating.

Anniversaries

1938 1978
Hoogeveen Hamilton
With joy and thankfulness to our Lord and heavenly father, we hope to celebrate on April 29, 1978 the 40th Wedding Anniversary of our dear parents and grandparents,

CONRAD and MARTHA HAGEN
(nee Veldman)

We thank God for his love and guidance through these years and pray that He will continue to bless them in the years to come. Their thankful children.
Hamilton—Jack & Helen Hagen
Hamilton—Albert & Frances Hagen
Cochrane—Grace & Henry Struyk
Frankford—Fred & Janet Hagen
Cochrane—Hilda Hagen
and 16 grandchildren
Open reception will be held D.V. April 29, 1978 in the Calvin Christian School gym, 547 West Fifth St. from 8 to 10 p.m. Best wishes only please. Home address: 607 West Fifth St., Hamilton.

Psalm 150
On April 11, 1953, our dear parents,

HEERO and KLAZIEN HUITSING

pledged their faithfulness to each other as they started their lives together as man and wife. Now, 25 years later, we may celebrate the faithfulness of the Lord in keeping them as our parents and us as their children under His everlasting care and protection.
Montreal—Mike & Willy Folkema; Shawn and Michelle
Dordt College—John
At Home—Harry,
Hans
Geraldine-Len
Theresa-Martin
Peter
Angela
Krista
We hope to celebrate this happy event on Saturday, April 15, 1978 with an open house in the basement of the Bethlehem Christian Reformed Church on Walkover Street in Thunder Bay, Ontario at 7:30 p.m. Home address is: Klazien and Heero Huitsing, 594 Montgomery St., Thunder Bay, Ont.

The Lord willing, on April 9, 1978, we hope to celebrate the 25th Wedding Anniversary of our parents,

JOHN and SIENE LINDEBOOM
(nee Taekema)

We thank God for His love and guidance through these years, and pray that He will continue to bless them. With love, their thankful children:
John and Florence
Martha
Kathy
Nancy
Home address: 509 Huron St., Wyoming, Ont. N0N 1T0.

Anniversaries

O give thanks to the Lord, for he is good; for his steadfast love endures forever. Psalm 107:1
Happy are the people whose God is the Lord! Psalm 144:15
With joy and thankfulness to God, we would like to congratulate our parents,

GEORGE and DOROTHY
ZEKVELD (nee Benschop)

on their 25th wedding anniversary on April 8, 1978. We pray that God will continue to bless and guide them in the years to come. Their thankful children:
Oshawa, Ont.—Tom
Dordt College, Iowa—Nelly
At home—Anne
Margaret
Home address: R.R. #5, Sunderland, Ontario L0C 1H0.

Obituaries

On Monday March 27, 1978, the Lord unexpectedly took to Himself,

JANE BICKFORD

wife of W.E. (Sam) Bickford, at the age of 41. She will be sadly missed after 7 years of service at our Rexdale Clinic.
The Board of Trustees
Salem Christian Mental Health Association.

Op Goede Vrijdag 24 Maart, 1978, nam de Here tot zich in Zijn eeuwige Heerlijkheid onze geliefde man, vader, groot, en overgrootvader,

SIETSE BORN

Op de leeftijd van 73 jaar, na een gelukkige echtvereniging van bijna 50 jaar. "Hij is verlost God heeft hem welgedaan." Psalm 116
Wyoming, Mich.—S. Born-Sijens
Joure, Ned.—O.O. Born, & R. Born-Tinga
Byron Center, Mich.—D. Born, & T. Born-Boonstra
St.Catharines, Ont.—A. Van Dokkumburg-Born, & J. Van Dokkumburg
Hudsonville, Mich.—H.W. Born, & L. Born-Sikkema
Jenison, Mich.—L. Lindemulder-Born, & A. Lindemulder
Spring Lake, Mich.—S.D. Born, & S.L. Born-Bosma
West Olive, Mich.—E. Bultman-Born, & R.D. Bultman
29 kleinkinderen en 1 achterkleinkind.
De begrafenis heeft plaats gehad op Paasmaandag 27 Maart, 1978. 2701 Avon Ave., Wyoming, Michigan, U.S.A. 49509.

On Tuesday, March 14, 1978, our Lord in his infinite wisdom took unto Himself our dear beloved husband, father and grandfather,

HENDRIK JOHAN TOLKAMP

in his 75th year.
Beloved husband of Dina Tolkamp-nee TerHaar.
Dear father of:
Jo & Ellen DeVries
Bill & Phyllis Tolkamp
Grace & Peter Doornbos
Arnold & Dini Veenstra
and 18 grandchildren.
Funeral services were held on Thursday, March 16 at the Bloomfield Chr. Ref. Church.
2 Corinthians 5:1-10
Wellington, Ont.

We mourn in sympathy with Jake and Nel VanElswyk and their son Jim and with the bereaved family for their mother, grandmother and wife,

MRS. JANNIGJE VAN ELSWYK
(nee Hogervorst)

who died in her Lord on March 10, 1978 at Fruitland, Ontario. May the God of grace grant comfort with the assurance of His promises in the resurrection of our Lord and renew our strength in the hope of His coming again in glory.
Congregation and Council
Waterloo Chr. Ref. Church

Obituaries

Jesus said: "I am the way and the truth and the life; no one comes to the Father but by Me." John 14:6
On March 18, 1978, the Lord called home our dear husband, father, grandfather, and great grandfather.

RUTH VANHELL

at the age of 85 years.
Iron Springs, Alta—Mrs. A. Van Hell-nee Kraay
Walter VanHell
Roger & Eva VanHell
Picture Butte, Alta—Steve & Diny VanHell
Dunnville, ont.—Tony & Gerry VanHell
Wellandport, Ont.—John & Jenny VanHell
Pincher Creek, Alta—Art & Jean Vogelaar
29 Grandchildren and 4 great grandchildren.
The funeral took place on March 22, 1978 at 1 p.m. Christian Reformed Church, Iron Springs, Alta. Rev. Paul Stadt officiated.

The consistory and congregation of the Maranatha Christian Reformed Church of Bowmanville extend their sincere sympathy to the family, Peter Vogel in the sudden death of their husband and father,

PETER VOGEL

and daughter and sister,

ELSA VOGEL

on March 24, 1978.
Mr. Vogel will be missed by consistory and congregation as a faithful servant ready to help whenever needed. Elsa will be missed as well by all those who knew her. May God comfort the family during this time of sorrow.
Bowmanville, Ont.
Rev. G. Korvers, Pres.
Claude Dykstra, Clerk

Personal

Sincere christian gentleman in his late thirties, living in southwestern Ontario, with his own business, would like to come in contact with sincere christian girl around the same age. Letters under box #4274 Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Articles

35 choir gowns
Colour: green and in perfect condition. For more information write or call: Tina DeGier, 62 Terra Cotta Cres., Brampton, Ont. L6W 1C1. Tel. 416-451-7975.

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Zomerhuisje aangeboden, tot 4 personen. Volledig ingericht, is verwarmd, bij particulier. Omgeving:Haarlem, Amsterdam, Leiden. April en Mei fl.200.00 per week. Juni en September fl. 250.00 per week. July en Augustus fl.325.00 per week. Brieven aan : H.W. Vonk, Duinlaan 12, Bennebroek, Holland.

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75 acre Dairy Farm. East of Embro, with 2 good homes. Barn tie's up 37 head. Stable cleaner, silo and drive shed. Can be purchased with or without cows and 415.000 lbs M.S.Q. Prime soil, all workable.

78 Acre Hog Farm, near Woodstock with 4 bedroom vinyl-sided home. Concrete sealed silo 20 x 44, metered mill, farrowing barn has stable cleaner, finishing barn on liquid manure. Present capacity 50-55 sows. Asking price $185.000.

100 acres. Modern dairy farm. Good location. All buildings in excellent repair. 2 silo's, new driveshed. 777 lbs. Pool #1, 260.229 M.S.Q. 40 Registered cows, full line of machinery. Going concern. $325,000.

100 acre hog farm. Modern set-up for 100 sows. 4 bedroom brick home, driveshed, sealed silo, farrowing barn, 2 finishing barns. Land all tiled. Listed at $320,000.

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8 Lane Bowling Alley, complete with lunch counter, complete kitchen and pizza equipment. Building 7200 sq. ft. on large 30,000 sq. ft. lot. Liquor license a good possibility. Asking $189,000.00.

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Classified Advertising

Real Estate

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100 ACRE HOG FARM, four bedroom home, bank barn, new pole barn for beef, new farrowing barn with ventilation system, stable cleaner. Land in a high state of cultivation. Priced at $149,000.00 with FCC mortgage of $54,000.00.

JUST REDUCED—100 acre farm. 65 acres workable, large implement shed. Eight room fieldstone house in attractive setting. $79,500.00.

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Frame home 6-7 rooms, good cupboards, hot and cold water, 3 pce bath, glassed in verandah. Basement size of kitchen. Basic egg quota 8,096 now, has 6,059 layers. July '78 5,690. Returns over pullets and feed about $22,760 per yr. Regular barn 56' x 40', small barn 24' x 28', drive shed 42' x 24'. 85 acres workable. 12 acres bush. Lawn tractor with scraper. Lawn mower for tractor. New 1,200 gal. liquid manure spreader, pump and tank. 35 M.F. diesel deluxe drill, grain auger, 3 furrow plow, 11' cultivator, manure spreader as is, snow blower, and 4 section barrows. **Call Fred W. Bray, Real Estate Broker at 416-389-0344. Please call before 8 a.m.**

Farm for

Eggs, Swine

Present production quota 7561. 1976 368 days 175,600 doz. 292 eggs per hen. Feed conversion bonus 341 lbs. per doz. $3,470.00 plus salvage. Value $700.00, Salvage 1976 $3,400. Allowed to sell eggs at door. Hog grower barn 70' x 54' with water and hydro. 20 pens 6' x 18' one drinking nipple per pen. 4-24" and 2-12" fans, 2 air intake jet tubes. 100 gal sump well and pump. 115,000 gal. liquid manure tank. 11.2 ton feed bin. Automatic feeders. Well 115' deep. M. Ferguson Diesel tractor, etc. 103 acres, 4 bedroom home. Interested? Phone **416-389-0344. Fred W. Bray, Real Estate broker. Please call before 8 a.m.**

Help wanted

Wanted
Secretary/Receptionist
at Salem's Rexdale Clinic. Apply in writing to W.E. Bickford, director, Salem Christian Counselling Clinic, 900 Albion Rd., Rexdale, Ont. M9V 1A5.

Employ Wanted

I am looking for any type of work that will provide sufficient income for a family with three children and pay for some debts. This work may include speaking, mission work, music, accounting, etc. My experience has been 12 years in shipping, freight bill auditing, traffic cost analysis and forecasting. Someone in the scope of this newspaper has a job or knows of a job for me. If you are led by God to contact me, please write me at R.R. #1, Waterdown, Ont. or call B. Hartman collect at 1-416-689-6953.

Employ Wanted

Responsible, very dependable 20-year-old student desperately seeking summer employment of any kind, throughout Ontario. Dairy farm background, as well as floral design, greenhouse and housework experience. Write: Bernice Vanden-Berg, 206 Eldersveld, Calvin College, Grand Rapids, Michigan 49506.

"Due to a decrease in enrolment, a qualified teacher assistant with one year experience in the primary grades would like a job. Please write under Box #4277, 99 Niagara St., St.Catharines, Ontario."

Help wanted

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A rapid growth of this branch office is expected. If you are interested in one of the positions listed below:

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SENIOR TELLER/HEADTELLER
TELLER
TELLER TRAINEE

please send a detailed resume to the general manager of the DUCA, Mr. C. Bijl.

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Persons appointed to the academic and administrative staff are expected to have a deep appreciation for and a measure of competence in contributing to a Christian, wholistic, integrated, interdisciplinary educational experience that is biblically directed and informed by the approaches of historic Christianity. Academic appointees will have the doctorate in their field of specialization. Salary scale, based on a 12 month year is in keeping with university standard.

Academic staff will be appointed in the following departments of the faculty; biblical studies, economics, english, history, philosophy, psychology, sociology and biology (or chemistry, or physics). Other areas, such as fine arts, music, political science and education are under review.

Administrative officers still to be appointed include a director of community and student affairs (July 1, 1978) and a librarian (September 1, 1978).

This announcement is an invitation to qualified persons to send applications and curriculum vitae to:

Dr. Sidney DeWaal
Dean of the College
The King's College
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University of Alberta
Edmonton, Alberta
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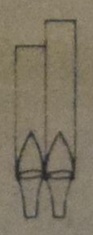

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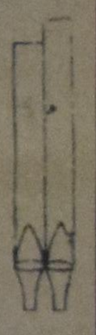

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Classified Advertising

Teachers Needed

ONTARIO

AYLMER: Immanuel Christian School will require a teacher for grade 1 and 2 for the 1978-79 school year. Please send applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel: 519-773-8476 (school).

BOWMANVILLE: Durham Christian High School invites applications for the position of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

BOWMANVILLE: Knox Christian School of Bowmanville, Ont. invites applications for a teaching position in grade 5. Contact Mr. F. Bosma, principal, phone 416-623-7665 (home) or 416-623-5871 (school). Send references to: P.O. Box 218, Bowmanville, Ont. L1C 3K9.

BRAMPTON: John Knox Christian School invites applications for an opening in the intermediate grades, and a ½ time remedial teaching position,as well as possible openings in primary grades. Please send letter of inquiry or application to: Mr. Ike Witteveen, prinicipal, 82 McLaughin Rd. S., Brampton, Ont. Tel. 416-451-3236 (school) or 416-457-7250(home).

CAMBRIDGE: The Cambridge Christian School Society is inviting applications from teachers for both primary and in intermediate grades beginning September 1978. Please send all applications to: Cambridge Christian School Society, c/o Mr. G. Veening, secretary, 99 St. Andrews St., Cambridge, Ont. N1S 1M7. Telephone: 519-623-5772.

CHATHAM: The Calvin Christian School, Chatham, will have a vacancy in the Primary grades beginning September. Please send letter of inquiry or application to John Postma, Principal, 72 Tissiman Ave., Chatham, Ontario N7M 4G5.

CHATHAM: Chatham District Christian Secondary School invites applications to fill a possible full-time Physical Education and History combination. There will also possibly be a full-time remedial position open in our school system for grades 6 through 11. Applicants are asked to write or phone: Henry Kooy, principal, 90 Park Ave. E., Chatham, Ont. N7M 3V4. Phone 519-352-4591 (school).

CLINTON: The Clinton and District Christian School invites applications for positions in the primary grades. Please send letters of application and resume to Mr. R. Schuurman, principal, Box 658, Clinton, Ont. N0M 1L0. Tel. (school) 519-482-7851 or (home) 519-482-7088.

COLLINGWOOD: Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a **principal** who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue mountains area, please send complete resume to Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R.#2, Wasaga Beach, Ont. Telephone: 705-429-4303 (school).

DRAYTON: Calvin Christian School of Drayton, Ont. invites applications for a position in the following areas: a) Teacher for grade 1 (15 students). b) Part time teacher for 3 days a week. c) Teachers for grade 4 and 5 and for grade 6 and 7. Please send letters of application to: John Tamming, principal, Box 141, Drayton, Ont. N0G 1P0.

Teachers Needed

GUELPH: John Calvin Christian School invites applications for position of teacher in combined grade 1 and 2 and combined grade 3 and 4 beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home).

KITCHENER: Laurentian Hills Christian School invites applications for teaching positions. Ability to teach French and music preferred, but not required. Apply to: Mr. Brian McDonald, principal, 11 Laurentian Drive, Kitchener, Ont. Phone: 519-576-6700.

LONDON: London Parental Christian School invites applications for: teaching principal, possible combined grade 6 & 7 or 7 & 8 teaching position, and a half-time remedial teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship, and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

MUSKOKA: The Muskoka Christian School invites applications for teachers in grades 1 through 8, including an administrative teacher. We are a new interdenominational school, starting in the fall of 1978. Please send letters of application and resume to: Muskoka Christian School, Box 1408, Bracebridge, Ont. P0B 1C0 or contact Mrs. Peggy Fitch, phone 705-645-8276.

ORANGEVILLE: The Orangeville Christian School Society plans to open an interdenominational school in September 1978, and is now inviting applications for a teaching principal and a teacher for the primary grades. Experience desired. For further information and application forms, please contact: Mrs. J. Gunnink, Secretary, 298 Broadway St. W., Orangeville, Ont. Telephone: 1-519-941-0204.

SARNIA: Lambton Christian High School invites applications for the position of a Geography teacher for September 1978. Send all applications to: Mr. H. VanderMeulen, principal, 295 Essex St., Sarnia, Ont. N7T 4S3.

STRATHROY: The John Calvin Christian School will be in need of a grade 3 teacher for the 1978-79 school year. Please send letters of application to: H. Vandervecht, principal, John Calvin Christian School, 48 York St., Strathroy, Ont. N7G 2E5. Phone 519-245-1934 (school) or 519-245-1658 (home).

TORONTO: Central Christian School will require an experienced teacher for the junior grades (4 through 6) beginning Sept. 1978. We are a small school with an integrated curriculum. Please send brief resume to our principal, Mrs. D. Marshall, 104 Trinity St., Toronto, Ont. M5A 3C6. Phone 416-863-0567.

TRENTON: Trenton Christia. School will need a teacher for the Junior grades, 5/6 level, for the 1978-79 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. 613-392-3600.

WILLOWDALE: Willowdale Christian School invites applications for the position of remedial teacher. Interested persons please send resume to Mr. A. Ben Harsevoort, Principal, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Phone 222-1711.

Teachers Needed

WOODSTOCK: John Knox Christian School Society is in need of a grade 1 and a grade 2 teacher for the 1978-79 school year. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, Board Secr., Box 201, Innerkip, Ont. N0J 1M0.

BRITISH COLUMBIA

PRINCE GEORGE, B.C.: The Cedars Christian School of Prince George, B.C. invites applications for various positions. This interdenominational school will need teachers for a grade 1 & 2 combination and for upper elementary. Send applications to: Mr. R. Reitsma-Principal, 701 North Nechako Rd., Prince George, B.C. V2K 1A2.

SURREY-LANGLEY: Shannon Heights Christian School is in need of a combined grade 1 and 2 teacher (for 14 students). Join a concerned school and staff which gives Christ all the pre-eminence. Write or call: Harland E. Navis, principal, 18626-56 Ave., Surrey, B.C., V3S 1G1. Phone (604) 574-4241 or home (604) 856-5887.

Teachers Needed

AGASSIZ: The Agassiz Christian School needs a teacher for the intermediate grades for the 1978-79 school year. Applicants with knowledge of music preferred. Please send letters of application to Mr. Dick VandenEykel, principal, Box 323, Agassiz, B.C. V0M 1A0.

VANCOUVER: For the 1978/1979 school year Vancouver Christian School will need a teacher for a combined grade 5/6 classroom. Please send your applications to the principal: Frank DeVries, c/o the School, at 5621 Killarney St., Vancouver, B.C. V5R 3W4.

MANITOBA

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is alotted during school hours. A teacher for the grade 3 or 4 level is also required. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

London District Christian Secondary School

24 Braesyde Avenue
London, Ont. N5W 1V3
Phone: 455-4360

invites applications for the position of

ENGLISH TEACHER

Please send personal resume, qualifications, academic transcript and references to:

Mr. Wayne Drost, Principal

Sarnia Christian School

invites applications for possible openings in:

Kindergarten
Primary
Junior and
Intermediate

levels. Competence in music and/or French will be an asset. Please send your applications to: Mr. Gary Duthler, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology	**Theatre Arts**
Mathematics	**French**
English	**Boys Physical Education**

Send applications to:
Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

Edmonton Christian Schools

Several positions available for the coming school year. Positions include:

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Music	**Senior High**
Mathematics	**Physics**

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Please contact:

Lee Hollaar, principal
Edmonton Christian Schools
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818

Misc.

Committee has been formed by Classis B.C. to study Artificial Insemination by Donor (A.I.D.) We would welcome comment directed to Biblical considerations and opinions of up to 2 pages in length. Send to The Rev. Harrison F. Harnden, P.O. Box 6, Houston, B.C. V0J 1Z0, reporter for the committee.

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An opener for discussion about heaven

Heaven by Joseph Bayly; published by David Cook Publishing Co., Elgin, Illinois; ppb, 64 pages, photo illustrations; reviewed by Lini Grol.

This little book is a valuable gift item for one who is ill, in hospital or at home. The question of death is at times in everybody's mind, but even more so by those sick and suffering; often waiting for their final moment.

It is a question people try to avoid in their conversations, and yet those who have reached that point often want to talk about it. This book is a way to open doors to that conversation. It has all those questions any religious person thinks in such moments, those of us who have been there know it only too well.

As a nurse, having often struggled with patients in the extreme, these questions are not new. The answers based on a strong religous belief will be a comfort to many readers.

The modest edition makes it a nice gift, the illustrations make it a book to look at and to ponder the timeliness of our life, and the great promise for our future.

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May 10, 1978
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Mrs. T. De Bruyn of Peterborough

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General Business Meeting: May 9, 7:00 p.m.
Grace Christian Reformed Church
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The Hamilton District Christian Highschool
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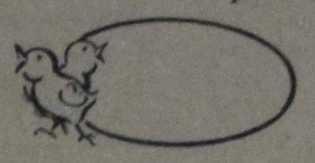
will present their drama production



The Egg and I

April 7, 8, 14, 15

Tickets $3.00 per adult; $1.00 children
in the school gymnasium at 8:00 p.m.

Calendar of events

CSS in Alberta
An informative get-together around a half-hour colour film, followed by questions from the audience on making a last will and testament and other questions of concern on life insurance, investment, etc. Sponsored by Christian Stewardship Services, 455 Spadina Ave., #210, Toronto. These presentations are for the public: everyone welcome. Monday, April 3, 8 p.m. Calgary First CRC; Tuesday, April 4, 8 p.m. Calgary Maranatha CRC; Wednesday, April 5, 8 p.m. Brooks, Rev. Velthuizen's home; Thursday, April 6, 8 p.m. Lethbridge First CRC; Friday, April 7, 8 p.m. Granum CRC. If any one would like to arrange additional public meetings during the day for senior citizens, or other groups, I will be pleased to hear from you.

Christian Reformed television programs in Canada:
Southwestern B.C. (broadcast from Bellingham, Wash.) Channel 12; Apr. 5, Apr. 12, Apr. 19 at 6:30 p.m. Winnipeg area, Channel 9, Apr. 2, 9, 16, 23, at 5:30 p.m. Toronto area, Channel 11, Apr. 2, 9, 23, 30 at 4 p.m. Montreal area, Channel 12, Apr. 2, 9, 23, 30 at 4 p.m. St. John's Nfld., Channel 6, Apr. 7, 14, 21, 28 at 8 p.m.

Canadian Reformed Theological College lecture series
Last in the series of five lectures, dealing with The Sermon on the Mount. Rev. L. Selles, professor of New Testament is lecturer for the free series at the college building, 374 Queen St. S., Hamilton, Ont. Starting March 16 for five consecutive Thursdays at 8 p.m.

April 1	Salem Christian Mental Health Association annual meeting, 11 a.m., Brampton (Second) Christian Reformed Church, Steeles and McLaughlin, Brampton, Ont.
Apr. 1	Frisian Play "It heft yn hannen" at 7:30 p.m., Hamilton Christian High School.
Apr. 5	Frisian Play at 8 p.m., Sarnia, Lambton Christian High School (295 Essex).
Apr. 6	Elders' conference in Barrie, Ont. Christian School. Topic will be "Evangelism", with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.
Apr. 7, 8, 14, 15	Hamilton District Christian High School, Athens Street, Hamilton, Ont., will present their drama production "The Egg and I" at 8 p.m. in the school gymnasium.
Apr. 8	Frisian Play at 7:30 p.m., Jarvis District Christian School.
Apr. 10	Elders' conference at Toronto District Christian High School in Woodbridge, Ont. Topic is "Evangelism" with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.
Apr. 15	Frisian Play at 7:30 p.m., Chatham, Kent Secondary School (McNaughton Ave. E.)
Apr. 15	National convention of the Christian Labour Association of Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill Road, Etobicoke, Ont.
Apr. 21	Frisian Play "Ljochtsjende Kiemen" at 8 p.m. Pinecrest Public School, Bloomfield.
Apr. 28	25 Anniversary celebration of the Calvin Christian School, Hamilton. Social hour from 7:00 - 8:00, program commences at 8:15.
May 6	Spring choir concert featuring Grimsby choir, Fruitland choir, The Ambassadors, and The Revised Edition, at Grimsby, Ont. Christian Reformed Church, 8 p.m.
May 6	Social evening, 25th Anniversary of the Orillia CRC at 7:30 in St. James Anglican Church, Peter St. & Coldwater Rd., Orillia.
May 7	Anniversary Services at 10:00 a.m. and 7:00 p.m. at the Orillia CRC Church, 157 Coldwater Rd.

Andre Knevel Organ Concerts:

Apr. 15	Andre Knevel Organ Concert at 8:00 p.m. in the Mt. Hamilton Christian Reformed Church with the combined voices of the Adoremus Chorus and the Maranatha singers, directed by Mr. J. Hunse.
Apr. 22	In Sarnia at 8:15 p.m. in the Central United Church, corner George and Brock St. with the choir Soli Deo Gloria directed by Mr. Timmermans.
May 6	In St.Catharines, at 8:15 p.m. in the St. Thomas Anglican Church, Ontario Street.
May 13	In Woodstock, at 8:15 p.m. at the central United Church corner of Riddell and Adelaide St. with the male chorus, Collegium Musicum, directed by Mr. G. Hoekstra.
June 10	In Guelph, at 8:15 p.m. at St. George Anglican Church with the male chorus Collegium Musicum directed by Mr. G. Hoekstra.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Apr. 7	Apr. 5	Apr. 3 (noon)	Mar. 31 (noon)
Apr. 14	Apr. 12	Apr. 10 (noon)	Mar. 7 (noon)
Apr. 21	Apr. 19	Apr. 17 (noon)	Apr. 14 (noon)

Books

Methodist Denomination

Dark Salvation by Harry V. Richardson; published by Anchor Press/Doubleday 1977; 291 pp. Reviewed by Peter Slofstra (Orillia).

There are three black Methodist churches in the United States. The African Methodist Episcopal Church, numbering one million plus, is the largest. Added together, the African Methodist Episcopal Zionist Church and the Christian Methodist Church total well over another million. Dr. Richardson's **Dark Salvation** traces the beginnings and development of these three groups.

White and black Methodists, interested in an historical understanding of their church, as well as students of church history or black theology, will want to own a copy of this book. Its underlying message however, speaks to every Christian.

Richardson's message is simply this: when beliefs and actual practice don't jibe, there is bound to be a substantial reaction. So it was in the Methodist Church which preached equality and officially condemned slavery, yet, at the same time, restricted black worshippers to certain areas in the churches while Methodist slave owners came and went undisciplined.

This hypocrisy erupted in the well-known incident in St. George's Church in Philadelphia on a Sunday in 1787. As Richard Allen and several black brothers were praying, an elder attempted to force them into a special section for Negroes on the balcony. From that point on, these men began to worship on their own in a rented storeroom. The grapevine carried word of this gross insult around and more and more blacks began to meet on their own. By 1816, history is witness to the consequent founding of the African Methodist Episcopal Church, with Richard Allen as the first bishop.

Yet notice that each of these three black churches kept the word 'Methodist' in its official church name. This reflects an appreciation for the uncomplicated gospel message of salvation and liberating forgiveness which characterized the early Methodist church. Thus the names and histories of these churches tell us two things: that they, too, stand by the simple, personal approach to the Bible which John Wesley brought to the common man in the 1700's; but that they stand apart because the Methodist Church, used by God to introduce so many blacks to freedom in Christ, failed to bring word and deed consistently together.

Dr. Richardson has written about one particular denominational group. But he exposes a problem common to us all. When the temptation comes to throw a stone at the Methodist church we'd better pass.

Biography of Eldrige Cleaver

Eldrige Cleaver, Reborn by John A. Oliver; published by Judson Press; paperback, price $2.45. Reviewed by Harv Nyhof.

Eldrige Cleaver is of course one of the better known Americans. This book attempts to portray his life from childhood to the present. This is not an easy task. Mr. Cleaver's life was not what one would call "everyday". The author brings out some of the whys and wherefores of Cleaver's sometimes violent disagreements with society. Problems in early life and as a teenager contributed to his rebellion. Authorities, less than understanding in their confrontation with blacks, heightened his desire for revenge and change. Forced to flee the country, he went to Cuba. Slowly the realization dawned on him that Cuba was not the promised land.

Algeria became his next home. As the author relates, Mr. Cleaver spent much of his time there in frustrated boredom.

From Algeria Cleaver moved to France where, as he says, "saw Jesus". Mr. Cleaver, an eloquent man, tells in vivid word pictures about this experience. He then took his wife and children back to America. The writer of this biography describes Mr. Cleaver's arrest, imprisonment, and subsequent release.

While Mr. Cleaver's testimony is probably different from what most of us find familiar and comfortable, it is no doubt genuine. Any one reading this book will feel that the change in Cleaver's life is too great to be "man made". A readable book.

Black heroes of faith

Major Black Religious Leaders; 1755-1940 by Henry J. Young; published by Abingdon Press, 1977, 164 pp; Reviewed by Peter Slofstra.

Slavery is according to God's good will.

Blacks are inferior to whites.

Incredibly, there was actually a time when these were the widely held views of Christian America. Sadly, there were times when enslaved blacks themselves needed reminding that these statements were horribly unjust and inhumane.

Major Black Religious Leaders: 1755-1940 by Henry J. Young, is an introduction to twelve black liberation spokesmen who wrote and fought against the above cruel misconceptions about the black race and slavery. Young's aim in this book is to demonstrate that, "...as opposed to being fixated exclusively with spirituality and heaven, the black church has been the vanguard of social, economic, and political activism within the black community". His analyses of the theologies of these churchmen amply proves his thesis; and in the process we are left in possession of just the kind of book to acquaint us with the most important men in the development of black liberation theology.

This book lacks in two ways, however. As I studied the theological thinking of Nathaniel Paul, Richard Allen, et. al., I found myself stimulated to know more background information of a personal nature. But Dr. Young kept such details frustratingly brief. Also disappointing was the author's decision to restrict his study to the years 1755-1940. The thinking of Martin Luther King, Jesse Jackson, James H. Cone, or other prominent black theologians of recent and present times would have been good subject matter as well, greatly enhancing what I already judge to be a very important book. Perhaps Young has a supplementary volume about the years since 1940 in the works.

Each of the dozen men under Young's scrutiny had to struggle with two opposing realities: the sovereignty and goodness of God on the one hand, and the evil of slavery and racism on the other hand. By the grace of God, each one survived this struggle with his Christian faith intact. I, for one, am very happy that Dr. Young took the time and effort to introduce me to the views of these black heroes of faith. Get the book and meet them, too.

Anglican faith under the lens

Review of John W. Howe, **Our Anglican Heritage**, by John W. Howe; published by David C. Cook Publishing Co., Elgin, Ill., 1977; 175 pages; price $1.95. Reviewed by Rev. John Bolt.

The best way to find out what your Anglican neighbour believes and practices is to converse with him about his faith (and yours!). Reading a book about Anglicanism is second best. Nevertheless this little book is an excellent introduction to the Anglican heritage and would be a helpful starting place to all who want to understand their fellow Canadian Christians better. While it is written by an American Episcopal minister it also includes a chapter on the history of the Anglican church in Canada that explores the differences between the American and Canadian segments of the Anglican community.

The author is a committed evangelical Anglican and gently but firmly calls his own church to task for its drift away from the Anglican Confession of Faith (The Thirty-nine Articles) particularly in its failure to insist upon Scripture as the only rule for faith and practice. While calling for a new Reformation in the Anglican Church he also takes note of some of the significant signs of new spiritual vitality.

Reformed Christians will be especially interested in Howe's discussion of the matters that most clearly distinguish us from Anglicanism, namely offices in the church, the Anglican liturgy and the rites and ceremonies which appear so strange to those accustomed to worshipping in Reformed Churches. He makes an interesting case for the role of bishops in the church although they are, in his judgement, "desirable but not indispensable." He explains how the various elements of the Anglican liturgy have arisen historically and what their purpose is. This section will be very helpful to Anglicans and non-Anglicans alike. Often Christians are not even informed about their own liturgy not to speak of the liturgies of other groups.

While this book is intended in the first place to help Anglicans appreciate their own heritage and each chapter concludes with discussion questions that apply, in some cases, only to Anglicans, individuals and study groups who desire to understand their fellow Christians better and that should be all of us — will find this a very helpful book.

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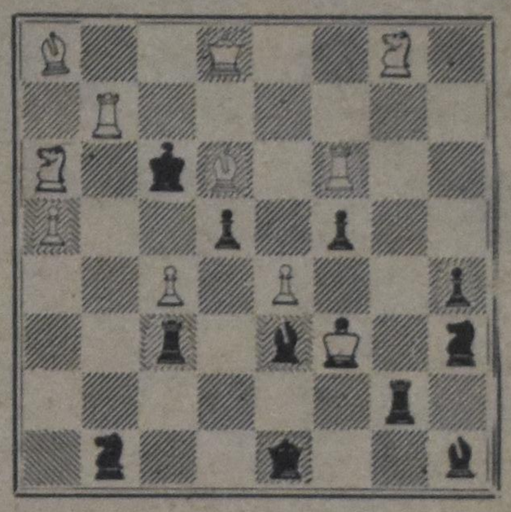
LET'S PLAY CHESS

A BONUS FOR NEW SOLVERS

D.K. Fabel, Germany, 1938



Mate in one

I am sure that quite a few chess players get frustrated with the problems that appear in this column because it's difficult to find the way to mate every time. Dr. Fabel must have understood, because he composed this problem with many different ways to checkmate. Can you tell me how many different moves there are which end in mate? New solvers who send in solutions to the March or April problems and who answer this question as well get a maximum of ten extra points to start off on the ladder. A book prize is waiting for you when you obtain 90 points and a free pamphlet explaining some rules is available at any time.

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